

**Preface:** These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

**Nouns and adjectives:** nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

#### **Second person personal pronoun:**

<b>You (σέ, se)</b>	<b>Singular</b>	<b>Plural</b>
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

#### **Verbs:**

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

**Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:**

### **PARTICIPLES**

<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>Means</b> (Instrument)	Indicates the means by which the action of the main verb is	'by means of'	Pres: Acts 9:22 'Paul confounded ... by proving [Jesus] was the Christ'

	accomplished. (Defines, explains, or makes more explicit the action of the main verb.) Answers 'How?'		Aor: 1 Pet 5:6-7 'humble yourselves...by casting...your cares'
<b>Manner</b>		<b>by</b>	
<b>Condition</b>	Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.	<b>'if'</b>	Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit... if he should gain the whole world'
<b>Purpose (Telic)</b>	Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning. Answers 'For what reason?'	<b>'in order to' or 'with the purpose of'</b>	Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him' Pres: Luke 10:25 'a lawyer stood up in order to test him'
<b>Result</b>	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or by subsequent real result.	<b>'with the result of'</b>	John 5:18 'with the result of making himself equal with God' - implication Eph 2:15 'with the result of making peace' - real

<b>Cause</b>	Indicates the 'cause', 'reason', or 'ground' of the action of the finite verb. Answers 'Why?'	<b>'because'</b>	John 4:6 'because Jesus was wearied ... was sitting'
<b>Concession</b>	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	<b>'although'</b>	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
<b>Attendant Circumstance</b> (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with <b>'and'</b> . It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
<b>Periphrastic Participle</b>	An anarthrous participle used with a verb of <b>being</b> to form a finite verbal idea. A roundabout way of saying what could be expressed by a single finite verb.	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'

<b>Indirect Discourse</b>	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause.	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard <b>that</b> there was grain in Egypt' 2 John 7 'confessing <b>that</b> Jesus Christ has come in the flesh'
<b>Adjectival Participle</b>	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens' )	John 7:38 'the one who believes in me ... rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
<b>Redundant (Appositional)</b>			
<b>Absolute Genitive Absolute / Nominative Absolute</b>	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive participle is different than the subject of		Matt. 9:18 'while he was saying these things, ... a certain ruler came' Acts 13:2 'while they were worshiping the Lord... the Holy Spirit said'

	the finite verb). The participle is always adverbial and usually translated as a temporal participle.		
<b>Imperative</b>	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'
<b>As Indicative</b>	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
<b>Time</b>	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	<b>while:</b> present tense, or <b>after:</b> aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
<b>INFINITIVES</b>			
<b>Complementary</b>	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary infinitive to complete their verbal idea.)	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved?</u> ' 1 John 4:11 'we also ought to love one another'

<b>Purpose</b>	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship him</u> ' Matt. 27:31 'they led him away in order to crucify him'
<b>Result</b>	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '
<b>Causal</b>	The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.	'because'	Luke 8:6 'it withered away, <u>because it had no moisture.</u> ' James 4:2 'you do not have because you do not ask'
<b>Time</b>	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you' 2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on the road' 3) Matt. 6:8 'Father knows...before you ask'

<b>Subject</b>	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 ' <u>to live</u> is Christ' Mark 9:5 '[for us to be here] is good'
<b>Indirect Discourse</b>	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you <u>to present</u> your bodies' Mark 12:18 'Sadducees ... who say there is no resurrection'
<b>Appositional</b>	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'
<b>Epexegetical</b>	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority <u>to tread on</u> serpents' Jam 1:19 'quick to hear, slow to speak'
<b>Direct Object</b>	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son <u>to have life</u> in himself' Phil 2:13 'producing in you both the willing and the working
<b>Imperative</b>	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 ' <u>Rejoice</u> with those who rejoice; <u>weep</u> ....' Phil 3:16 'let us walk by the

			same standard'
<b>Absolute</b>	Bears no syntactical relation to anything else in sentence.	caivrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

## 1 John 1:1

**Author:** Apostle John for he represents himself as an eye-witness of Christ, 1Jo 1:1-4 4:14

**Date:** A.D. 85-90

**Destination:** Christian brethren: 1Jo 2:7 3:13-14,16; as beloved: 1Jo 3:2,21 4:1,7,11; as children: 1Jo 2:1,13,18,28 3:7,18 4:4 5:21

**Purpose:** to enhance his own joy, 1Jo 1:4

**Theme:** Security of the Believer, 1Jo 5:13

### Outline:

- I. Fellowship, 1Jo 1:1-10
  - A. Apostolic Declaration, 1Jo 1:1-4
  - B. Apostolic Walk, 1Jo 1:5-10
- II. Various Tests, 1Jo 2:1-29
  - A. Knowing God, 1Jo 2:1-6
  - B. Loving God, 1Jo 2:7-17
  - C. Living for God, 1Jo 2:18-29
- III. Relationships, 1Jo 3:1-24
  - A. Man to God, 1Jo 3:1-9
  - B. Man to man, 1Jo 3:10-24
- IV. Distinctions, 1Jo 4:1-21
  - A. Truth and error, 1Jo 4:1-6
  - B. Love and hate, 1Jo 4:7-21
- V. Beliefs, 1Jo 5:1-21
  - A. Towards the Son of God, 1Jo 5:1-13
  - B. Towards our prayer life, 1Jo 5:14-17
  - C. Towards understanding God's Word, 1Jo 5:18-21

### Introduction:

John wrote the Gospel of John in order that ye might be believing that Jesus is the Christ the Son of God, Joh 20:31: "But **these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name." John now writes to those who are believing on the name of the Son of God in order that ye may know that ye are having eternal life. Know is (*oida*) intellectual knowledge and if you search this verb throughout this epistle, John has given us three signposts for our assurance of eternal life.

- (1) Loving the brethren in the Lord, 1Jo 2:11 3:14 5:18,19
- (2) Understanding the Word of God, 1Jo 2:20,21 3:1,2,5,15 5:20
- (3) Having a good prayer life, 1Jo 5:15,16



John touched more on our knowledge of the Word, 1Jo 2:14,27,29: “**I wrote** to you, fathers, because ye have known the One Who *was* (from) *the* beginning. **I wrote** to you young men, because ye are strong and the Word of God is abiding (in) you, and ye have overcome the wicked *one*. **And ye yourselves received the anointing** (from) Him, which is abiding (in) you, **and ye are not having need** in order that anyone might be teaching you; but as that same anointing is teaching you (concerning) all things, and it is true, and it is not a lie; and even as it taught you, **ye will abide** (in) Him. **If** ye know that He is righteous, **ye are knowing** that everyone who is practising righteousness has been begotten (of) Him.” 4:13: “**We are knowing (by) this** that we are abiding (in) Him and He Himself (in) us, because He has given (of) His Spirit to us.” He also referred more to our prayer life, 1Jo 4:6: “**We** ourselves are (of) God; the one who is knowing God, is hearing us; who is not (of) God, he is not hearing us. **(Out of) this we are knowing the spirit** of truth **and the spirit** of error.” 5:14: “**And this** is the boldness which we are having (towards) Him, that if we should be asking anything for ourselves (according to) His will, He is hearing us.”

The result of this knowledge is that we are having eternal life, 1Jo 1:2 2:25 3:15 5:11. The readers are those who are believing on the name of the Son of God, 1Jo 1:1,7 2:1,2,22,23 3:5,8,16,23 4:2,3,9,10,14,15,17,18,19 5:1,4,5,10,11,12,13,19,20. As John testified in his gospel, the love of God is the source for sending his Son, Joh 3:16, and repeats this in this epistle, 1Jo 2:5 5:3. John spoke at length of the darkness of sin, Joh 1:5, and expounded this greatly here, 1Jo 1:7,8,9,10 2:1,2,12 3:4,5,6,8,9 4:10 5:16,17,18. And the same verse, John referred to Jesus as the Light, as he exposed this here also, 1Jo 1:5,7 2:9,10. John told us that Jesus is the way, the truth and the life, Joh 14:6, he reminded us again of that truth, 1Jo 1:6,8 2:4,21,27 3:18,19 5:6. John recorded the words of Jesus that we should be loving one another, Joh 13:34, and this was a large theme in this epistle, 1Jo 2:10 3:10,11,14,16,17,18,23 4:7,8,11,12,20,21 5:2. Jesus told us to keep his word, Joh 8:51, by this we are keeping his commandments, 1Jo 2:3,4,5,29 3:4,6,7,9,10,22,23 5:2,3,18. John finally recorded in his Gospel, Joh 15:4, how to keep Jesus’ commandments by His teaching of abiding in him, 1Jo 2:20,24,27,28 3:6,9,15,17,23 4:12,13,15,16.

### **Contrasts found in this epistle:**

(1) Life and death, 1Jo 1:2 3:14,15 5:11,12,20; (2) Light and darkness, 1Jo 1:5,6 2:8,9,10,11 (3) Truth and lies, 1Jo 1:8,10 2:4,21,22,27 3:18,19 5:10,20; (4) Righteous and unrighteous, 1Jo 1:9 2:1,29 3:7,12 5:17; (5) Love and hate, 1Jo 2:9,10,11,15 3:1,10,11,13,14,15,16,17,18,23 4:7,8,9,10,11,12,16,17,18,19,20,21 5:1,2,3; (6) Received or believing and confessing or denying, 1Jo 2:22,27 3:22 4:3,15,16 5:5,9,10,13 (7) Children of God and the devil, 1Jo 3:1,2,9,10 4:4,6,7 5:1,4,5,19; (8) Purity and lawlessness, 1Jo 3:3,4.

### **I. Fellowship, 1Jo 1:1-10**

#### **A. Apostolic Declaration, 1Jo 1:1-4**

1 **Which** was (from) *the* beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled (concerning) the Word of the Life; 2 and that Life was manifested, and we have seen and are bearing witness, and are reporting to you that eternal Life which was (with) the Father and was manifested to us; 3 which we have seen and have heard, are reporting to you, in order that also ye yourselves might be having fellowship (with) us. **And our fellowship is** (with) the Father and (with) His Son Jesus Christ. 4 **And we are writing these things** to you, in order that our joy might be full.

**Which** is the word of emphasis in this sentence. It could also be translated “what” as it is a neuter pronoun. John uses it four times in this verse which all are direct objects to the verbs in 1Jo 1:3 “we have seen and have heard, are reporting,” as the fifth “which” in that verse is displayed. This neuter pronoun is not an abstract view of the life of Christ, but rather an historical manifestation of the incarnate Christ.

**Was (from) beginning** is the first thought from John as he started in his Gospel, Joh 1:1: "The Word was (in) the beginning, and that Word was (with) God, and God was that Word." As in his Gospel, there is no article with beginning to not show the definite time, but the essence of eternity with the Son. Some will say that here it was from the beginning since incarnation and without an article, the event of his birth was unnoticed.

**We have heard** is perfect tense meaning that John and others heard with their own ears in the past and this listening has abiding affects as he is proclaiming in this epistle. The message of Jesus is still ringing in John and the other witnesses' ears.

**We have seen with our eyes** is again perfect tense meaning that John and others saw visibly, not perception but with the means of their own eyes. The person whom they saw is still visible in their minds.

**We gazed upon** is past tense which means they viewed attentively. This verb is used for serious inspections so that they would get a proper apprehension, Joh 1:14: "And that Word became flesh, and tabernacled (among) us, and we discerned His glory, a glory as of an only begotten (with) the Father, full of grace and truth."

**Our hands handled** is past tense and means they touched his earthly flesh, Lu 24:39: "**See** My hands and My feet, that I Myself am He. Handle Me and see, for a Spirit is not having flesh and bones, as ye are seeing Me *Who* is having." Joh 20:27: "Then he is saying to Thomas, keep bringing thy finger here, and see My hands; and keep bringing thy hand, and put *it* (into) My side; and stop becoming unbelieving, but believing." These witnesses used all their senses: hearing, sight, attentive inspection, and touch. This was not a figure of their imagination. This was an historic person who came and lived among these witnesses.

**(Concerning) the Word of the Life** is reference to what was spoken before, these witnesses were using all their senses to fully understand the Word of the Life. Having an article with both makes these two nouns distinct and at the same time similar as Life is appositional to Word. John recognized that Jesus is the Word, Joh 1:1,14: "The Word was (in) the beginning, and that Word was (with) God, and God was that Word. And that Word became flesh, and tabernacled (among) us, and we discerned His glory, a glory as of an only begotten (with) the Father, full of grace and truth," and Life, Joh 1:4: "Life was (in) Him, and that Life was the Light of men." 14:6: "Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me." This makes Jesus the Messenger and the Message.

## 1 John 1:2

**That Life** (Message) was in Jesus and that Life was the Light for men, Joh 1:4. It was Author of life, Ac 3:15: "but ye killed the Author of life; Whom God raised up (from among) *the* dead, whereof we ourselves are witnesses." This Life also nourished and sustained as it is the Bread of Life, Joh 6:35: "And Jesus said to them, I Myself am the bread of life: the one who was coming (to) Me shall in no wise hunger; and the one who was believing (on) Me shall in no wise thirst at any time." It quenched their thirst as Living water, Joh 4:11: "The woman is saying to Him, Sir, Thou are having nothing to draw with, and the well is deep; therefore whence are thou having that living water?" For this Message is Spirit and Life, Joh 6:33,63: "For **that bread** of God is the One Who is coming down (out of) the heaven, and is giving life to the world. It is **the Spirit** which is quickening, the flesh is profiting nothing; the words which I Myself am speaking to you, are spirit and are life." And it gives Abundant life, Joh 10:10: "**The thief** is not coming except in order that he may steal and may kill and may destroy: I Myself came in order that they might be having life, and might be having *it* abundantly." This Life was for the glory of God, Joh 5:26,30: "For **even as** the Father is having life (in) Himself, so He gave also to the Son to be having life (in) Himself. I Myself am **not** being able to be doing (from) Myself anything; even as I am hearing I am judging, and My judgment is just; because I am not seeking My will, but the will of the Father Who sent Me." Ro 14:8: "For **both** if we should be living, we are living to the LORD; and if we

should be dying, we are dying to the LORD. Therefore if **both** we should be living, and if we should be dying, we are of the LORD.”

**Was manifested** is past tense in the passive voice. That Life was thoroughly given in parables. That Life was now disclosed through the parables as Jesus revealed the hidden meanings of that Life, Mr 4:22: “For anything is **not** hidden, unless it should be made manifest; nor a secret thing should become, but in order that it may come (to) light.” Those who walked in darkness could not understand spiritual things, so Jesus taught in parables to confuse the wise but to unfold the mysteries of the kingdom of heaven to His disciples, Mt 13:34: “Jesus spoke all these things (in) metaphors to the crowds, and He was not speaking to them without a metaphor,” and there were times when Jesus would explain the parables, but the Jews thought that he was mad, Joh 10:20: “But many (of) them were saying, He is having a demon and is being mad; why are ye hearing Him?” There were times that the wicked understood his parables, Mr 12:12: “And they were seeking to lay hold of Him, and they feared the crowd; and they knew that He spoke the metaphor (against) them; and they left Him and went away,” and there were times that Jesus told parables to his disciples as they had the wrong idea of the kingdom of heaven, Lu 19:11: “But while they were hearing these things, He spoke a metaphor, (because) He was near Jerusalem, and they were thinking that the kingdom of God was being about to being manifested immediately.” The purpose of this manifestation is explained later by John, 1Jo 4:9: “That love of God was manifested (in) us (**by**) **this**, that God has sent His only begotten Son (into) the world, in order that we may live (through) Him.”

**And we have seen and are bearing witness and are reporting to you** are three verbs of declaring the manifestation of that Life. John and these witnesses have seen which is perfect tense and is exactly the same verb and tense as found in verse 1. This repetition declares the imprinted image of what they saw in their minds. They cannot get it out of their thoughts. Now John changes to two verbs in present tense explaining what they experienced and what they are now declaring unto us. This is a continuous and on-going testimony. This is not hearsay or fables drawn up for deceiving others. Notice this reporting was “to you,” the readers, this was for our purpose.

**That eternal Life** is an authoritative message, Joh 17:2,3: “as Thou gave to Him all authority over all flesh, in order that all which Thou has given to Him, He may give to them eternal life. And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent.” Joh 11:25: “Jesus said to her, I Myself am the resurrection and the life. The one who is believing (on) Me, if also he should die will live;” which is the True and Eternal Life, 1Jo 5:20: “And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are (in) that true One, (in) His Son Jesus Christ. **He** Himself is the true God, and *the* eternal life.” God commanded that Jesus speak this message, Joh 12:50: “and I know that His commandment is life eternal; therefore what I Myself am speaking, as the Father has said to Me, so I am speaking.” And Peter knew that Jesus was the only one who had these words of Eternal Life, Joh 6:68: “Therefore Simon Peter answered him, LORD, (to) whom will we go? Thou are having **words** of eternal life;” and this message can also be found in Scriptures, as the prophecies concerning the Messiah, Joh 5:39-40: “**Keep searching** the scriptures, for ye yourselves are thinking to be having eternal life (in) them, and these ones are the ones who are witnessing (concerning) Me; and ye are not willing to come (to) Me, in order that ye might be having life.”

**Which was (with) the Father.** This “which” is a different pronoun than the previous pronouns mentioned earlier. This pronoun is a compound word of the relative pronoun mentioned before (*o*) along with an enclitic indefinite pronoun (*tis*) which means certain. This certain message was near the Father. It was close to our Heavenly Father’s heart as God so loved the world, Joh 3:16: “For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life.”

**Was manifested to us** is the second time in this verse that John used the same verb and tense to declare that the first verb was emphasis on the communication of truth to the readers, and now it is the declaration of the truth for the witnesses.

### 1 John 1:3

**Which** is the manifested Life back in verse 2. This is the direct object of the three following verbs.

**We have seen and have heard and are reporting to you.** John is changed the second verb from “are bearing witness” to “have heard,” the verb from verse 1. The reason for changing is convey all actions in proper testimony. They saw, heard and tell are the three components for proper legal testimony. The first two verbs as mentioned before, the witnesses cannot get what they saw and heard out of their heads. The reporting is continuous sharing of what they saw and heard.

**Might be having fellowship** is present tense subjunctive. This purpose clause starts with the subject in emphatic use. The pronoun with the verb makes it translate to “**ye yourselves.**” The verb is a common “to have,” to hold, or to possess. The present tense displays a continuous participation in such act. The direct object “**fellowship**” is a noun to mean association, communion, joint participation or community. This is a sense to share something in common. We are to have fellowship with the Son, 1Co 1:9: “God *is faithful*, (by) Whom ye were called (into) fellowship of His Son Jesus Christ our LORD,” and fellowship of his sufferings, Php 3:10: “*so that* I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.” To have fellowship with men, we need the Gospel to bind us together, 1Co 9:23: “And I am doing **this** (on account of) the glad tidings, in order that I may become a fellow-partaker of it.” Php 1:5: “(for) your fellowship (in) the glad tidings, (from) *the* first day (until) now,” so we can share our faith, Phm 1:6: “so that the fellowship of thy faith may become efficient (in) *the* acknowledgement of every good *thing* which *is* (in) you (towards) Christ Jesus.” Since we share in the same Holy Spirit, we have common ground, Php 2:1: “Therefore **if** *there is* any encouragement (in) Christ, if any consolation of love, if any fellowship of *the* Spirit, if any bowels and compassions.” This is a living bond that unites Christians as we have fellowship with our Lord, 1Jo 1:6. We have a family fellowship of believers, 1Jo 1:7. This intimate bond was demonstrated by their common faith in the early Church, Ac 2:42: “**And they were** steadfastly continuing in the teaching of the sent ones and in fellowship and in the breaking of bread and in the prayers.”

**Fellowship** is repeated again and this is the word of emphasis in this sentence. Here is the communion with the Father as we cannot hold horizontal fellowship with the brethren without this vertical bond with the Father and his Son Jesus Christ.

### 1 John 1:4

**We are writing** is present tense. John changes over to singular in 1Jo 2:1,7,8,12-14,21,26 5:13. But continues with we throughout the epistle, 1Jo 2:1,3,5,18,28 3:1,2,11,14,16,19,21-24 4:6,9-14,16,17,19,21 5:2,3,9,14,15,18-20.

**These things** refer to the whole epistle, just as it does in 1Jo 5:13. This is direct object of the verb.

**To you** is indirect object of the verb. MSS replaces this with “we” meaning that the verb would have emphatic pronoun as subject: “we ourselves.”

**Our joy** includes John, the witnesses and the readers. TR changes it to “your,” as only the readers are benefiting from this epistle. TR is incorrect as throughout the epistle the writers were inclusive with the plural verbs as mentioned above with “we.” **Joy** is subject of the verb and means gladness. Paul uses this noun in various ways: joy of faith, Php 1:25: “and *although* I have been persuaded of this, I know that I will remain and will continue with all of you (for) your advancement and joy of faith;” synonym to love as fruit of the Spirit, Ga 5:22: “But **the fruit** of the Spirit is love, joy, peace, long-suffering, kindness,

goodness, faith;" Kingdom of God is joy, Ro 14:17: "for the kingdom of God is not eating and drinking, but righteousness and peace and joy (in) *the* Holy Spirit;" Paul's visit to be with joy, Ro 15:32: "in order that I may come (to) you (in) joy (by) *the* will of God, and I may be refreshed with you;" receive others with joy, Php 2:29: "Therefore **keep receiving him** (in) *the* LORD (with) all joy, and **keep holding such** in honor;" joy is in God, 1Th 3:9: "For what **thanksgiving** are we being able to render to God (concerning) you, (for) all the joy wherewith we are rejoicing (on account of) you (before) our God;" Jesus coming is joy, 1Th 2:19: "For **what** is our hope or joy or crown of boasting? Or **are not** even ye yourselves (before) our LORD Jesus (at) His coming?" Php 4:1: "**So that**, my beloved and longed for brethren, my joy and crown, thus **keep standing fast** (in) *the* LORD, beloved;" prayers with joy, Php 1:4: "always (in) every supplication of mine (for) all of you making for myself the supplication (with) joy." Overcoming tribulation brings joy, 2Co 7:4: "**Great** is to me boldness (towards) you, great to me boasting (in respect of) you; **I have been filled** with encouragement, **I am being overabounded** with joy (at) all our tribulation." 1Th 1:6: "And **ye** yourselves became imitators of us and of the LORD, *after* ye have accepted the word (in) much tribulation (with) joy of *the* Holy Spirit;" fellow-workers of joy, 2Co 1:24: "not that we are ruling over your faith, but are fellow-workers of your joy, for ye have stood by faith." John wrote in his gospel, that there is joy at a wedding, Joh 3:29: "The One who is having the bride, is *the* bridegroom; but the friend of the bridegroom, the one who is standing and is hearing him, is rejoicing with you (because of) the voice of the bridegroom; therefore this joy of mine is being fulfilled;" perfect joy, Joh 15:11: "I have spoken **these things** to you, in order that My joy may abide (in) you, and your joy may be full." 16:24: "**(Until) now** ye not asked anything (in) My name: keep asking, and ye will receive, in order that your joy might be full." 17:13: "And **now** I am coming (to) Thee, and I am speaking these things (in) the world in order that they might be having My joy *which* has been fulfilled (in) them;" resurrection turns to joy, Joh 16:20: "**Verily** verily I am saying to you, ye yourselves will weep and will lament, but the world will rejoice; but ye yourselves will be grieved, but your grief will become (to) joy;" Jesus has joy in his people, Joh 15:11: "I have spoken **these things** to you, in order that My joy may abide (in) you, and your joy may be full;" the triumphal entry, Joh 16:20: "**Verily** verily I am saying to you, ye yourselves will weep and will lament, but the world will rejoice; but ye yourselves will be grieved, but your grief will become (to) joy;" and Jesus taught us to pray, Joh 16:24: "**(Until) now** ye not asked anything (in) My name: keep asking, and ye will receive, in order that your joy might be full."

**Might be** is present tense subjunctive. This purpose clause is for the reason why this epistle was written.

**Full** is perfect tense participle translated with the use of periphrastic as the main verb is the verb "to be." The perfect tense related to past action with abiding results. The verb means to complete. This joy is brought to completion, as God's counsel, 2Th 1:11: "**(For) which** also we are praying always (for) you, in order that our God may count you worthy of the calling, and may fulfill every good pleasure of *His* goodness and work of faith (with) power;" Paul's joy, Php 2:2: "**fulfill my joy**, in order that ye might be of the same mind, *and* might be having the same love, *being* joined in soul, minding the one thing;" obedience, 2Co 10:6: "and having (in) readiness to avenge all disobedience, when your obedience may been fulfilled;" John the Baptist joy, Joh 3:29: "The One who is having the bride, is *the* bridegroom; but the friend of the bridegroom, the one who is standing and is hearing him, is rejoicing with you (because of) the voice of the bridegroom; therefore this joy of mine is being fulfilled;" recipients of revelation, Joh 15:11: "I have spoken **these things** to you, in order that My joy may abide (in) you, and your joy may be full;" prayer for salvation, Joh 16:24: "**(Until) now** ye not asked anything (in) My name: keep asking, and ye will receive, in order that your joy might be full." These last couple of references are probably the reason why TR copyists changed it to your joy instead of our joy.

## 1 John 1:5

We just finished looking at the opening remarks by John as he and his witnesses declared what they saw and heard as a testimony of the Word of the Life. That Message is Eternal Life. John and the witnesses are sharing this fact unto us for the purpose that we might be having communion with one another and

with God. This epistle was written for the purpose of overflowing joy with John and his readers. Now John continues this fellowship with our daily walk.

## I. Fellowship, 1Jo 1:1-10

### B. Apostolic Walk, 1Jo 1:5-10

5 And this is the message which we have heard (from) Him and we are announcing to you, that God is Light and there is absolutely no darkness (in) Him. 6 **If** we should say that we are having fellowship (with) Him and should be walking (in) that darkness, we are lying and are not doing the truth; 7 but if we should be walking (in) that Light as He Himself is (in) that Light, we are having fellowship (with) one another and the blood of Jesus His Son is cleansing us (from) all sin. 8 **If** we should say that we are having no sin, we are deceiving ourselves and the truth is not (in) us. 9 **If** we should be confessing our sins, He is faithful and righteous, in order that He may forgive us *our* sins and may cleanse us (from) all unrighteousness. 10 **If** we should say that we have not sinned, we are making Him a liar, and His word is not (in) us.

**This** is the word of emphasis in this sentence. The word can be the subject or the predicate nominative, which then would be: "And the message is this." The latter is more probable as John now challenges the basis for Christian fellowship, as the following statements has substance for proper Christian living.

**The message** means to proclaim, to tell, to declare. The noun here is *angellia*, but TR used *epangellia* which means promise. The angels are *angellos* which are messengers. The message here is to the word of Jesus. This word is found two times in the New Testament. John also used it in 1Jo 3:11: "Because **this** is the message which ye heard (from) *the* beginning, in order that we might be loving one another" as the proclamation of the words of Jesus.

**We have heard (from) him** is perfect tense which is past tense with abiding results. John and his witnesses heard this message from Jesus.

**We are announcing to you** is present tense which means they are continually bringing this message among us. John and his messengers are declaring the perceptible Word of Life. The Holy Spirit will announce to us, Joh 16:14: "**That One** will glorify Me, for He will receive (of) Mine, and will announce to you." Jesus spoke in parables, but now will announce plainly, Joh 16:25: "I have spoken **these things** to you (in) allegories; but an hour is coming when I will speak no longer to you (in) allegories, but I will announce plainly to you (concerning) the Father."

**God is Light** or literally Light is the God. The article with God displays the definite One John is referring to. No article with light displays the nature or essence of God. John does the same with an article with God but not with Spirit, Joh 4:24: "That God *is* Spirit; and for the ones who worshipping Him, it is necessary to be worshipping (in) spirit and truth." Again he has an article with God and not with love, 1Jo 4:8,16. There is no article with God but with Word, Joh 1:1: "The Word was (in) the beginning, and that Word was (with) God, and God was that Word," so here Word displays the definite Word from previous reference of Word mentioned before and God displays the nature or essence of that Word. Light is a favorite word for John in his gospel: Jesus was the light of men, Joh 1:4: "Life was (in) Him, and that Life was the Light of men;" shined in darkness, Joh 1:5: "And that Light is appearing (in) the darkness, and that darkness apprehended it not;" John the Baptist witnessed the Light, Joh 1:7,8: "**This one** came (for) a witness, in order that he may witness (concerning) that light, in order that all may believe (through) him. That one was **not** that Light, but in order that he may witness (concerning) the Light;" Jesus was the true Light, Joh 1:9: "The true Light **was** the thing which is lighting every man *who* is coming (into) the world;" Jesus was a burning and shinning Light, Joh 5:35: "**This one** was the lamp which is burning and is shining, and ye yourselves wished to rejoice (for) an hour (in) his light;" Jesus said: "I am the light of the world," Joh 8:12: "Therefore again **Jesus** spoke to them, saying, I Myself am

the Light of the world; the one who is following Me will in no wise walk (in) darkness, but will have that Light of the life.” 9:5: “**When** I should be (in) the world, I am light of the world.” 12:46: “**I** Myself a Light have come (into) the world, in order that everyone who is believing (on) Me may not abide (in) the darkness.” Luke used this word to declare the Light from heaven when Paul met Jesus, Ac 9:3: “**But** (**while**) he was proceeding it came to pass *that* he was drawing near to Damascus, and suddenly a light (from) the heaven shone round about him;” and when Peter saw the angel and a light shined in prison, Ac 12:7: “**And** behold, **a messenger** of the LORD stood by and a light shined (in) the building. **And he smote** the side of Peter *and* arose up him saying, rise up (in) haste. **And his chains** fell off (from) *his* hands.” Paul tells us that we are all the children of light, 1Th 5:5: “ye yourselves are all sons of light and sons of day; we are not of night nor of darkness.” James tells us that perfect gifts come down from the Father of Lights, Jas 1:17: “every good act of giving and every perfect gift from above is coming down (from) the Father of lights, (with) Whom there is no variation, or shadow of turning.” Peter says we are called into his marvelous Light, 1Pe 2:9: “but ye yourselves *are* a chosen race, a kingly priesthood, a holy nation, a people (for) a possession, so that ye might be setting forth the virtues of Him Who called you (out of) darkness (to) His wonderful light.” And John in his Revelation says that our eternity will have no sun, but God will give us Light, Re 22:7: “**Behold**, I am coming quickly. The one who is keeping the words of the prophecy of this book *is* **blessed**.”

**Absolutely no darkness** means that there is not any at all wickedness. Ethically there cannot be any darkness in Jesus as he is God, Joh 1:1. As Jesus said: “I and the Father are One,” Joh 10:30: “**I** Myself and the Father are One.” Light and darkness are two separate and distinct moral realms in opposition to each other.

### 1 John 1:6

**If** is the word of emphasis in this sentence. It is the condition based upon walk in relation with our talk.

**We should say** is past tense subjunctive. This past tense is conditional upon one time claim of relationship with Jesus.

**We are having** is present tense meaning a continuous possession of relationship with Jesus.

**And should be walking** is present tense subjunctive. Our conduct is continuously in that wickedness as it is opposite to what Jesus is, that is Light. Paul warned about our fellowship with unrighteousness, 2Co 6:14: “**Stop being** diversely yoked with unbelievers; for what participation *is becoming* righteousness and lawlessness? And what **fellowship** *is having* light (with) darkness?”

**We are lying and are not doing the truth.** These are two present tense verbs meaning that we are continually speaking deliberate falsehoods and continually acting with deceit, Mt 7:22: “**Many** will say to Me (in) that day, Lord, Lord, prophesied we not by Thy name and threw out demons by Thy name, and performed many works of power by Thy name? Yes!” 1Ti 4:2: “(in) pretending of speakers of lies, *who* have been cauterized *as to* their own conscience.”

### 1 John 1:7

**But** is the contrast of walking in that darkness and walking in that Light.

**We should be walking** is present tense subjunctive means that this conditional phrase is continuously having a conduct in that Righteousness.

**He Himself is (in) that Light.** God is Light, 1Jo 1:5. The emphatic pronoun of what was said before. God is dwelling in unapproachable Light, 1Ti 6:16: “Who alone is having immortality, is dwelling in unapproachable light, which no one of men saw nor is being able to see, to Whom *may* honor and might

be eternal. Amen.” This is really saying that it is Jesus, as in 1Ti 6:13: “**I am charging** thee (before) God Who is quickening all things, and Christ Jesus Who witnessed (before) Pontius Pilate the good confession,” (before) the God and Jesus (Grandville & Sharp rule).

**We have having** is present tense which means that we are having continuous fellowship with one another. This horizontal communion is based upon the continuous vertical relationship with God. If someone is consistently having trouble maintaining fellowship with other Christians, then this one should examine their claim of their relationship with God, 2Co 13:5: “keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected.”

**And the blood of Jesus Christ his Son is cleansing us (from) all sin.** The “**and**” joins the previous statement of having fellowship with one another. Jesus’ real **blood** is atoning blood of the sinless Son of God for our sins, Heb 4:15: “For we are **not** having a high priest *who* is not being able to sympathise with our infirmities, but *Who* has been tempted (in) all things (according to) *our* likeness, (apart from) sin.” Jesus redeemed us from **all** lawlessness, Tit 2:14: “Who gave Himself (for) us, in order that He may redeem us (from) all lawlessness, and may purify to Himself a peculiar people, zealous of good works.” Our sanctification is unto the sprinkling of the blood of Jesus, 1Pe 1:2: “(according to) *the* foreknowledge of God *the* Father (by) *the* sanctification of *the* Spirit (unto) obedience and sprinkling of *the* blood of Jesus Christ, may grace and peace be strongly multiplied unto you.” For with the shedding of blood, there is no remission for sin, Heb 9:22: “and almost all things are being purified (with) blood (according to) the law, and there is not becoming remission (apart from) bloodshedding.” There is no for the mass by RC, as this was done once for all, Heb 10:10: “(by) which will we are sanctified (through) the offering of the body of Jesus Christ once for all.” We were called unto sanctification, 1Th 4:7: “For God called us **not** (to) uncleanness, but (in) sanctification.” The verb is present tense meaning that Jesus’ blood is continuously freeing us from the guilt of sin. This purification occurs when one accepts the hope of salvation only found in the Word of Life, 1Jo 3:3: “**And everyone** who is having this hope (in) Him, is purifying himself, even as He Himself is pure.” The one who is having the Son is having that Life, 1Jo 5:12: “**The one** who is having the Son, is having that life; the one who is having not the Son of God, is having not that life.” John attributes the power of this ongoing cleansing to the blood of Jesus. And everyone who is abiding in the Son is not sinning, 1Jo 3:6: “**Everyone** who is abiding (in) Him, is not sinning; everyone who is sinning, has not seen Him, nor has known Him,” because his blood is cleansing us from all sin. No one can enter heaven unless they are cleansed, Re 21:27: “And there shall **in no wise** enter (into) it defiling anything, and practising abomination and a lie; if the ones who have not been written (in) the book of life of the Lamb *will not enter*.” Notice that John included himself with his readers (us), as he knew that he was purified. **Sin** is singular as it is the curse of the original sin by Adam, 1Co 15:22: “For as **(in) Adam** all are dying, so also (in) Christ all will be made alive.” The Holy Spirit is convicting the world concerning that sin (singular), because of one sin, they are believing not on Jesus, Joh 16:8,9: “and that One will come *and* will convict the world (concerning) sin and (concerning) righteousness and (concerning) judgment. **(Concerning) sin** indeed, because they are believing not (on) Me.” This cleansing can also apply in our daily sins (plural), 1Jo 1:9. **All** refers to the blood which purifies us from all transgression, and makes us perfectly holy. The efficacy of Christ’s blood is regarded to any and every sin, except the sin of unbelief which is the blasphemy against the Holy Spirit, Mt 12:31: “**(Because of) this** I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men.”

## 1 John 1:8

**If** is the word of emphasis in this sentence. This conditional phrase is based upon declaring of having no sin nature.

**We should say** is past tense subjunctive. John is being inclusive as the possibility could be with anyone. This speaking is declaring at one point in the past.



**We have having no sin** is present tense. This continuous hypothetical claim is hindering fellowship as a denial of the sinful nature. The Old Testament declared this, 2Ch 6:36: "If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;" the oldest book in the Bible declared this, Job 9:2: "I know *it is* so of a truth: but how should man be just with God?" 14:4: "Who can bring a clean *thing* out of an unclean? not one." 15:14: "What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?" 25:4: "How then can man be justified with God? or how can he be clean *that is* born of a woman?" This self-righteous claim will not open the way to repentance, Mr 2:17: "And after Jesus heard this He is saying to them, the ones who are being strong are not having need of a physician, but the ones who are having ill. I came **not** to call righteous *ones*, but sinners (to) repentance." Solomon in all his wisdom declared this, Pr 20:9: "Who can say, I have made my heart clean, I am pure from my sin?" Ec 7:20: "For *there is* not a just man upon earth, that doeth good, and sinneth not." The prophet Isaiah understood man's nature, Isa 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." 64:6: "But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Paul wrote to the Romans concerning salvation, Ro 3:23: "for all sinned and they are coming short of the glory of God," 5:12: "**(On account of) this sin entered** (into) the world (by) one man, and death (by) that sin, and thus that **death passed** (to) all men, (for) that all sinned." Christ was made sin for us, 2Co 5:21: "for He made that One Who has known not sin *to be made* sin (for) us, in order that we ourselves might be becoming righteousness of God (in) Him."

**We are deceiving ourselves.** This is present tense as we are continuously leading ourselves into error. When we oppose this simple truth, it makes it easier to deny the incarnation, 1Jo 4:2: "Ye are knowing the Spirit of God **(by) this**: every spirit which is confessing Jesus Christ *Who* has come (in) the flesh is (of) God;" the deity of Jesus Christ, Joh 10:30,31: "**I** Myself and the Father are One. Therefore the Jews took up again stones in order that they may stone Him;" the bodily resurrection of Jesus, Mt 28:11-15: "And while they were going, behold, some of the guards went (into) the city and reported to the chief priests all things which have been done. And after they have been gathered together (with) the elders, and have taken council, they gave much money to the soldiers, saying, say "His disciples came by night and stole Him, while we were sleeping;" and if this should be heard (by) the governor, we ourselves will persuade him and we will make you free from care. And those ones who have taken the money did as they were taught. And this report was spread abroad (among) the Jews (until) the present." 1Co 15:14: "but if Christ has not been raised, then our proclamation *is* void, and also your faith void;" and in the end is destruction in their own conceit, 1Co 3:18: "Stop letting anyone deceive himself: if anyone is thinking *that he* is wise (among) you (in) this age, let him keep becoming foolish, in order that he may become wise." Ga 6:3: "For **if** anyone is thinking *that he* is something, *although* he is nothing, he is deceiving himself;" 2Ti 3:13: "but wicked men and imposters will advance (to) worse, misleading and being misled."

**The truth is not (in) us.** This statement means that Jesus was not confessed as Christ, and they believed not in one's heart that God raised him from among the dead, Ro 10:9: "that if thou should confess (with) thy mouth *the* LORD Jesus, and should believe (in) thy heart that God raised Him (from among) *the* dead, thou will be saved." For Jesus said: "I am the way, the truth and the life, no man is coming to the Father except through me," Joh 14:6. For grace and truth came through Jesus Christ, Joh 1:17. Jesus' word is truth, Joh 17:17.

## 1 John 1:9

**If** is the word of emphasis in this sentence. This conditional phrase is based upon our confession of our daily sins.

**We should be confessing** is present tense subjunctive meaning that we are continuously confessing our sins to God. There is no need to wait for a priest as RC requires. God expects our continuous relationship to be healed the moment God convicts us of such sins, as a Heavenly Father chastises his children, Heb 12:5,7: “and ye have forgotten completely the exhortation, which He is addressing for Himself to you as to sons: my son, stop despising *the discipline of the LORD*, and stop fainting *because* ye are being reprov’d (by) Him; Ye are enduring (**unto**) **discipline**, God is dealing with you as sons; for who is *the* son whom *the* Father is disciplining not? Yes!” Pr 3:11,12: “My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.” 1Co 11:32: “*but because* we are being judged, we are being disciplined (by) *the LORD*, in order that we may not be condemned (with) the world.” Re 3:19: “As many as **I** Myself should be loving, I am rebuking and disciplining; therefore be zealous and repent.” There are times that our confessing must not only be to God, it may also require to ask for forgiveness to the one or ones we hurt. So mutual confession one to another may be necessary.

**He is faithful and righteous.** God is trustworthy in his Word and his promise, Mt 24:35: “**The heaven** and the earth will pass away, but My words in no wise shall pass away.” Tit 1:9: “holding to the faithful word (according to) the teaching, in order that he might be able both to be encouraging (with) sound teaching, and to be convicting the ones who are opposing.” Heb 6:18: “in order that (by) two unchangeable things, (in) which *it was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope:” 1Jo 5:10: “**The one** who is believing (on) the Son of God is having the witness (in) himself; the one who is not believing God has made Him a liar, because he has not believed (in) the witness which God has witnessed (concerning) His Son.” Ro 3:4: “May it not be! But let God **keep being** true, and *let* every man *be* false, according as it has been written, so that thou may possibility be justified (in) thy words, and may overcome (while) thou are being judged.” 2Co 1:8: “For we are **not** wishing *that* ye are being ignorant, brethren, (as to) our tribulation which happened to us (in) Asia, that we were burdened (beyond) measure (beyond) *our* power, (so that) we were in utter despair and were living;” 2Ti 2:13: “if we are being unfaithful, the same is abiding faithful; He is not being able to deny Himself.” Tit 1:2: “(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time,” 1Th 5:24: “The One Who is calling you *is* **faithful**, who also will perform it.” 2Th 3:3: “But the LORD *is* **faithful**, Who will establish you and will keep *you* (from) the evil *one*.” God is also just, as Jesus is Holy and Righteous, Ac 3:14: “But **ye** yourselves denied the Holy and Righteous *One*, and requested a man a murderer to be granted to you;” Jesus prayed to his righteous Father, Joh 17:25: “Righteous Father, and the world knew not Thee, but I Myself knew Thee, and these ones knew that Thou Thyself sent Me;” Re 16:5: “And I heard the messenger of the waters saying, Thou are righteous, the One Who is being and that One and the Holy One was, that Thou judged these things.”

**He may forgive us sins.** The verb is past tense subjunctive meaning that once God forgives us, it is done and over with. The word for “to forgive” means to let go, pardon, release from penalty, especially here when God’s judgment is affirmed. This purpose clause is that God forgave and cleansed us already, so it should be easy to be continuously confessing our sins. We cannot expect God to forgive our sins if we do not forgive others when they ask for forgiveness, Mr 6:12,14,15: “And after they have gone out they proclaimed in order that they may repent. And Herod the King **heard** of Him, for His name became public, and was saying, John the Dipper rose (from among) *the* dead, and (because of) this the works of power are operating (in) Him. Others were saying, it is Elias; and others were saying, it is a prophet, or as one of the prophets.” Thinking of sins, it is a terrible thing. God hates it and now we hate it.

**And may cleanse us (from) all unrighteousness.** The verb is past tense subjunctive meaning that once God forgives he also cleanses, it is done and over with. We are declared righteous and our fellowship is restored. So we are justified and sanctified wholly and entirely. This confession restores us to our Father.

**If** is the word of emphasis in this sentence. This conditional phrase is based upon the denial of daily sins.

**We should say** is past tense subjunctive meaning that a person professed at one point in the past.

**We have not sinned** is perfect tense meaning that a person never committed a sin. The perfect tense means action in the past with abiding results. This denial of wrong doings or definite sinful acts is self-righteousness. This is different from verse 8, as there was denial of their human nature, or sinful state, which is the principle of sin. This could include those who think that they have arrived to personal perfectionism or sinless perfection. Every future moment makes the present as past tense. The abiding results give us problems with combating most addictions of sin. The dogma of RC of Immaculate Conception of the Virgin Mary goes against these teachings. Everyone has sinned. The one who is practicing continuously is of the devil, 1Jo 3:8: "the one who is practising sin, is (of) the devil; because the devil is sinning (from) *the* beginning. **(For) this** the Son of God was manifested, in order that He may undo the works of the devil." We will all sin, when we are not abiding in him, 1Jo 3:9: "**Everyone** who has been begotten (of) God, is not practising sin, because His seed is abiding (in) him; and he is not being able to be sinning, because he has been begotten (of) God."

**We have making him a liar** is present tense meaning we are continuously producing a false claim against God. God cannot lie, Heb 6:18: "in order that (by) two unchangeable things, (in) which *it was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope:" Tit 1:2: "(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time." The Father of all lies is the devil, Joh 8:44: "**Ye** yourselves are (of) *the* father the devil, and ye are desiring to be doing the lusts of your father. **He** himself was a murderer (from) the beginning, and he has stood not (in) the truth because there is no truth (in) him. **Whenever** he should be speaking falsehood, he is speaking (out of) his own; because his is a liar and *he is* the father of it." In verse 6, we are lying when we say that we are in the light even though we are in darkness, in verse 8, we are deceiving ourselves when we say that we have no sinful nature, and now we are making God a liar when we say that we have never sinned. This statement is making God a liar, 1Jo 5:10 because it is a sin of not believing God as witness concerning his Son. The best way to understand the three statements is to follow John's style: verse 6 instructs on verse 5; verse 8 instructs on verse 7; and verse 10 instructs on verse 9. In verse 5 God is light and verse 6 we should be walking in darkness; in verse 7 God is cleaning all sin (singular) and verse 8 the denial of that sin (singular); in verse 9 we are confessing daily our sins and in verse 10 the denial of having sinned, so the blatant denial of any sinful acts in one's conduct.

**And his Word is not (in) us.** This is similar to verse 8 where the truth is not (in) us, and here it is changed to his Word which is truth. So the same result, Joh 5:38: "And ye are having not His **word** *which* is abiding (in) you, for Whom this One sent, ye yourselves believe not Him." Thy Word is truth, Joh 17:17: "**Sanctify** them (by) Thy truth; Thy word is truth."

## 1 John 2:1

Our fellowship with God depends on how we view the holiness of God. God is Light and there is no communion with darkness, 2Co 6:14: "**Stop being** diversely yoked with unbelievers; for what participation *is becoming* righteousness and lawlessness? And what **fellowship** *is having* light (with) darkness?" We must understand our sinful nature and how to take care of our daily sins. God has given us a new nature at the new birth, but He left the flesh or the sinful nature along with this new creation, the archaic things passed away, behold all things have become new, 2Co 5:17: "so that if **anyone** *is* (in) Christ, *there is* a new creation: the archaic things passed away, behold, all things have become new." The archaic things perished (past tense) which are our eternal destiny which was hell, our relationship with the devil as father, our relationship with the Christian family as enemies, our misunderstanding of Scripture, and the darkness in our hearts. The new things have become (perfect tense: past action with abiding results) eternal life, eternal heritage, a relationship with the Heavenly Father, a Christian family, understanding the truths which are found in the Holy Writ, and the Holy Spirit in our hearts. This new

creation provides fellowship with God and our brethren as we have things in common. Now John gives us various tests to see if this new creation has become.

## II. Various Tests, 1Jo 2:1-29

### A. Knowing God, 1Jo 2:1-6

1 **My little children**, I am writing these things to you in order that ye may not sin. And if anyone should sin, we are having a paraclete (with) the Father, Jesus Christ *the* righteous; 2 and He Himself is Propitiation (for) our sins, but not only (concerning) ours alone but also (concerning) the whole world. 3 And we are knowing (by) this that we have known Him, if we should be keeping His commandments. 4 **The one** who is saying, I have known Him and is not keeping His commandments, is a liar and that truth is not (by) this; 5 but whosoever should be keeping His word, truly the love of God has been perfected (by) this, we are knowing that we are (in) Him (by) this. 6 **The one** who is saying *that I* am remaining (in) Him, also himself so to be walking, even as He Himself walked.

**My little Children**, is an address to dear Christians as a family of God. This noun is the word of emphasis in this sentence. John did not mean to say that these Christians are immature in the faith, but endearment as John having a privilege of being of Apostle of Jesus Christ. Paul used the same address, Ga 4:19: "my little children, of whom again I am travailing until Christ should have been formed (in) you." Jesus used this to his dear followers, Joh 13:33: "Little children, yet I am (with) you a little **while**. **Ye will seek** Me, and as I said to the Jews, "where I Myself am going, ye yourselves are not being able to come," also I am saying to you now." John in his old age is speaking as a spiritual father to this dear Christians. John used this term seven times in this epistle, 1Jo 2:12,28: "**I am writing** to you, little children, because *your* sins have been forgiven to you (for the sake of) His name. And now, little children, **keep abiding** (in) Him; in order that whenever He should be manifested, we might be having boldness, and may not be put to shame (from) Him (at) His coming." 3:7,18: "Little children, **let no one keep leading you astray**; the one who is practising righteousness, is righteous, even as He Himself is righteous, **My little children**, **let us not keep loving** with word, nor with the tongue, but in work and in truth." 4:4: "**Ye yourselves are** (of) God, little children, and ye have overcome them; because greater is He Who is (in) the world." 5:21: "Little children, **keep yourselves** (from) idols. Amen."

**I am writing** is present tense and notice the change to singular here. John personally is now penning these words of exhortation.

**Ye may not sin** is past tense subjunctive. The purpose clause is not in the present tense which would make it not sinning habitually. John knows that we will trespass, but this purpose is that we may not offend God.

**If** is the word of emphasis in this sentence. This conditional statement is based upon the possibility of an offense to offend God.

**Anyone should sin** is past tense subjunctive meaning it is not continuous sinning but to wander from the holiness of God. One offense violates the whole law. Notice it can be anyone. Everyone is part of the offense.

**We are have a paraclete**. The verb is present tense meaning we are continuously holding an advocate. Jesus represents the sinning believer in his Father's court. The Holy Spirit represents us as another counselor in relation to the world, Joh 16:7: "But **I** Myself am saying the truth to you, it is being profitable for you in order that I Myself may go away; for if I Myself should not go away the Paraclete will not come (to) you; but if I should go, I will send Him (to) you." The Holy Spirit, the helper, will guide us in the coming things, Joh 16:13: "but when that One should come, the Spirit of truth, He will guide you (into) all the truth; for He will not speak (from) Himself, but whatsoever He should hear He

will speak, and He will announce the coming things to you;” in communicating the Gospel, Joh 15:26: “But **when** the Paraclete should come, Whom I Myself will send to you (from) the Father, the Spirit of truth, Who is going forth (from) the Father, that One will bear witness (concerning) Me;” what to speak, Joh 14:26: “but the Paraclete, the Holy Spirit, Whom the Father will send (in) My name, that One will teach you all things, and will bring you to remembrance all things which I said to you,” and as a Comforter because he abides within us, Joh 14:17: “the Spirit of truth, whom the world is not being able to receive, because it is perceiving Him not, nor it is knowing Him; but ye yourselves are knowing Him, for He is abiding (with) you, and will be (with) you.” Jesus Christ is making intercession to God on our behalf, Ro 8:34: “**Who** is the One Who is condemning? *It is Christ* Who died, but rather also was raised up, Who also is (at) *the* right hand of God, Who also is interceding (for) us.” Heb 7:25: “whence also He is being able to be saving (unto) completeness the ones who are approaching (by) Him to God, *because* He is always living to be interceding (for) them.” As Satan accused Job, Job 1:9: “Then Satan answered the LORD, and said, Doth Job fear God for nought?” and is accuser of the saints, Re 12:10: “**And I heard** a great voice *which* was saying (in) the heaven, there came to pass the salvation and the power and the kingdom of our God, and the authority of His Christ: because the Accuser of our brethren was thrown down, who was accusing them (before) our God day and night.” Notice that this word is only here referring to Jesus as Advocate with God, and in Joh 14-16 referring to the Holy Spirit as another Advocate on earth with men.

**Righteous** is spoken of by Pilate, Mt 27:24: “And after Pilate saw that it is profiting nothing, but rather a tumult is arising, he took water *and washed his hands* (before) the crowd, saying, I am guiltless (of) the blood of this righteous *man*; ye yourselves will see *to it*.” Christ’s judgment is just, Joh 5:30: “I Myself am **not** being able to be doing (from) Myself anything; even as I am hearing I am judging, and My judgment is just; because I am not seeking My will, but the will of the Father Who sent Me.” Peter preached of the Holy One and the Just, Ac 3:14: “But **ye** yourselves denied the Holy and Righteous *One*, and requested a man a murderer to be granted to you,” 7:52: “**Which** of the prophets persecute not your fathers? Yes! And they killed the ones who have announced before (concerning) the coming of the Just One, of Whom now ye yourselves have become betrayers and murderers!” There is none righteous, no, not one, Ro 3:10: “according as it has been written, “there is not a righteous one not even one;” except Jesus, Heb 4:15: “For we are **not** having a high priest *who* is not being able to sympathise with our infirmities, but *Who* has been tempted (in) all things (according to) *our* likeness, (apart from) sin.” 1Jo 2:29: “**If** ye know that He is righteous, ye are knowing that everyone who is practising righteousness has been begotten (of) Him.” 3:7: “Little children, let no one keep leading you astray; the one who is practising righteousness, is righteous, even as He Himself is righteous.” God has declared us righteous when we believed on his Son, Ro 5:19: “For as the many sinners were constituted (by) **the disobedience** of the one man, so also the many righteous ones will be constituted (by) the obedience of the One.” The just shall live by faith, Ro 1:17: “For **righteousness** of God is being revealed (in) it (by) faith (to) faith, according as it has been written, but the just will live (by) faith.” Ga 3:11: “But that no one is being justified (in) **law** (with) God *this is* manifest; because the just will live (by) faith;” Heb 10:38: “But the just will live (by) faith; and if he should draw back, my soul is not delighting (in) him.” Notice there is no article here to define Jesus’ character.

## 1 John 2:2

**He himself** is personal pronoun making it the emphatic subject of the verb.

**Propitiation** means appeasing or expiation. TDNT: “God himself provided the means of expiation. Expiation restores the disrupted relation with God except where sinners cut themselves off from the community by wilful transgression. Whatever is affected by sin or uncleanness needs expiation, for it cannot stand before the holy God and his threatened judgment. Expiation is made supremely by the blood of offerings. God has ordained that this should be so, and blood is appropriate in view of the life that it contains. Life is threatened if expiation is not made, and preserved if it is. Since life is thus saved by life, the idea of vicariousness is undeniably present in some sense.” This word here means more of turning away wrath by an offering. Our offering was the shed blood of Jesus on the cross, Ro 3:25: “**Whom** God set forth a mercy seat (through) the faith (in) His blood, (to) a showing forth of His righteousness, (in respect of) the passing over sins which had before taken place.” God sent his Son as a

propitiation for our sins, 1Jo 4:10: “That love is (by) this, that we ourselves loved not God, but that He Himself loved us, and He sent His Son as a propitiation (for) our sins.” The cross has rendered by appeasing toward the unsaved and toward the erring saint, 1Jo 1:7: “but if we should be walking (in) that Light as He Himself is (in) that Light, we are having fellowship (with) one another and the blood of Jesus His Son is cleansing us (from) all sin.” This word is only found here and in 1Jo 4:10. Peter referred to this, 1Pe 2:24: “Who Himself bore our sins (in) His body (upon) the tree, in order that we might be living in righteousness being dead to sins; by Whose bruise ye were healed.” As in verse 1, John refers to Jesus Righteous, Peter refers to Just for unjust, 1Pe 3:18: “Because indeed **Christ** once suffered (for) sins, *the* Just (for) *the* unjust, in order that He may bring us to God, having been put to death in *the* flesh, but having been made alive by *the* Spirit.”

**But only ours but also the whole world**, Joh 1:29: “John is seeing on the morrow Jesus Who is coming (to) him, and is saying, see! the Lamb of God *is coming*, Who is taking away the sin of the world.” 4:42: “and they were saying to the woman, we are believing no longer (because of) thy saying; for we themselves have heard, and we know that this is truly the Saviour of the world, the Christ.” For God so loved the world, Joh 3:16: “For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life.” The gospels speak much concerning the **world**. The soul-winner’s region is the world, Mt 13:38: “and the world is that field; and the sons of the kingdom are these, the good seed; but the sons of the evil *one* are that darnel.” The gospel shall be preached throughout the whole world, Mr 14:9. Jesus exhorted to take the gospel into all the world, Mr 16:15: “*But Verily* I am saying to you, wheresoever this glad tidings will be proclaimed (in) the whole world, and what this *woman* did will be spoken (for) a memorial of her.” The world might be saved through him, Joh 3:17: “For God sent **not** His Son (into) the world in order that he might be judging the world, but in order that the world may be saved (through) Him.” Christ is the Saviour of the world, Joh 4:42: “and they were saying to the woman, we are believing no longer (because of) thy saying; for we ourselves have heard, and we know that this is truly the Saviour of the world, the Christ.” The bread of God gives life unto the world, Joh 6:33: “For **that bread** of God is the One Who is coming down (out of) the heaven, and is giving life to the world.” Jesus is the light of the world, Joh 8:12: “Therefore again Jesus spoke to them, saying, I Myself am the Light of the world; the one who is following Me will in no wise walk (in) darkness, but will have that Light of the life.” 9:5: “**When** I should be (in) the world, I am light of the world.” 12:46: “**I** Myself a Light have come (into) the world, in order that everyone who is believing (on) Me may not abide (in) the darkness.” Jesus is not of this world, Joh 8:23: “And He said to them, ye yourselves are (from) beneath, I Myself am (from) above; ye yourselves are (of) this world, I Myself am not (of) this world.” 17:16: “They are not (**of**) **the world**, as I Myself am not (of) the world.” Jesus came into this world for judgment, Joh 9:39: “And Jesus said, I Myself came (into) this world (for) judgment, in order that the ones who are not seeing might be seeing, and the ones who are seeing might be becoming blind.” 12:31: “Now **judgment** is of this world; now the prince of this world will be thrown out.” Jesus came not to judge the world, but to save the world, Joh 12:47: “And **if** anyone should hear My words and should not believe, I Myself am not judging him; for I came not in order that I might be judging the world, but in order that I may save the world.” Christ’s kingdom is not of this world, Joh 18:36: “Jesus answered, My kingdom is not (of) this world; if My kingdom were (of) this world, My attendants were possibility fighting in order that I may not be delivered up to the Jews; but now My kingdom is not from thence.”

### 1 John 2:3

(By) **this** are the words of emphasis in this sentence. This refers to that we have known Him.

**We are knowing that we have known Him.** The first verb is present tense and the second is perfect tense of the same word. This word means to personally know by experience. John is saying that we have personally known Jesus in the past and are having personal abiding results that we continually personally know him by this experience.

**If we should be keeping His commandments.** This conditional clause is based upon our habits, from time to time, of observing his commandments. His commandments are: to love God and to love our neighbor, Mt 22:37-40: “And Jesus was saying to them, thou will love *the* LORD thy God (with) all thy heart, and (with) all thy soul, and (with) all thy mind. **This** is first and great commandment. And *the second* is like it, thou will love thy neighbour as thyself. **(On) these two commandments** all the law and the prophets are hanging.” John emphasized the latter in his gospel, Joh 13:34: “I am giving to you **a new commandment**, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another.” 15:12: “**This** is My commandment, in order that ye might be loving one another, as I loved you,” and in this epistle, 1Jo 4:21: “And we are having this commandment (from) Him, in order that the one who is loving God might be loving his brother also.” **Our first test is personally knowing God by the change of relationship.** We were haters of God, but now we are loving God and the brethren. The new birth changed our heart towards God. The wicked hates the Light, but the one who is doing the truth, is coming to that Light, Joh 3:20: “For **everyone** who is doing wickedness is hating that Light, and is not coming (to) that Light, in order that his works may not be exposed.” The world hates Jesus, Joh 15:23: “**The one** who is hating Me, is also hating My Father.” The one who has been brought into a saving relationship with God finds within him a growing love for God and his brethren.

#### 1 John 2:4

**The one** is the word of emphasis in this sentence. The pronoun is subject of the verb “saying.”

**Is saying** is present participle translated with the use of substantive modifying the pronoun. The present tense displays the continuous speaking.

**I have known Him** is perfect tense meaning that this one is saying that: “I have personally known Jesus in the past and it is affecting my life today.”

**And is not keeping his commandments.** The verb is present tense meaning that this one is not habitually loving God and other Christians, Jas 2:15,16: “Now **if** a brother or a sister should be living naked, and should be destitute of daily food, and anyone (from among) you should say to them, keep going (in) peace, keep being warmed and keep being filled, but did not give to them needful things for the body, what *is* the profit?” Many will say that they have done works in Jesus’ name, but God will say that I never knew you, Mt 7:22,23: “**Many** will say to Me (in) that day, Lord, Lord, prophesied we not by Thy name and threw out demons by Thy name, and performed many works of power by Thy name? Yes! And then **I will confess** to them, I never knew you: keep departing (from) Me, the ones who are working lawlessness.” Jesus said that ye must be born again, Joh 3:3: “Jesus answered and said to him, verily verily I am saying to thee, unless anyone should be born anew, he is not being able to see the kingdom of God.” But many will only hear this word and will not do it, Mt 7:24: “Therefore **everyone** whosoever is hearing these words of mine, and is doing them, I will liken him to a prudent man, who built his house (upon) the rock.”

**Is a liar and that truth is not (in) him.** This one is speaking falsehood and there is unbelief in that person. Confession includes admission of sin and a need of a Saviour, as this person trust not the promises of God, this one should not trust in his own profession. We cannot judge this person’s confession as we know not their heart, but God does. They can fool others, but John says that they should not deceive themselves by this false confession. Absence of article with “**liar**” shows the nature and character of this person. This person is like his father, the devil, Joh 8:44,45: “**Ye** yourselves are (of) *the* father the devil, and ye are desiring to be doing the lusts of your father. **He** himself was a murderer (from) the beginning, and he has stood not (in) the truth because there is no truth (in) him. **Whenever** he should be speaking falsehood, he is speaking (out of) his own; because his is a liar and *he is* the father of it. And because I Myself am speaking the truth, ye are not believing Me.” The article with “**truth**”

displays the previous “truth” mentioned before in 1Jo 1:6: “**If** we should say that we are having fellowship (with) Him and should be walking (in) that darkness, we are lying and are not doing the truth.”

### 1 John 2:5

**But** is contrast of what was said before, the one not keeping his commandments, but now this one is keeping his Word.

**Whosoever should be keeping His word.** The verb is present tense subjunctive which makes this universal possibility of habitual desire to observe God’s exhortation to love him and fellow Christians. Notice that John changes from commandments to word which is the same. This is good literacy change for better reading. Some commentators say it a broader designation but they are trying to find something that is not there. And all what they find still refer to the love of God and their brethren. Whosoever is combination of Greek words (*os an*) which are who and soever. The pronoun with indefinite relative word makes an invitation to anyone.

**Truly** is an adverb meaning verily, of the truth, in reality and most certainly. This prize is open at all as it is not confined to the religious or Gnostics which are intellectuals of that day.

**The love of God has been perfected (in) Him.** The verb is perfect tense in passive voice meaning God’s love has been completed or accomplished in the past and has abiding results in that person’s life. The Pharisees have passed over the love of God, Lu 11:42: “But **woe** to you Pharisees, for ye are paying tithes of the mint and the rue and every herb, and ye are passing by the judgment and the love of God. It is necessary to do **these things**, and not to be leaving aside those things.” Jesus challenged them saying that they have not the love of God in them, Joh 5:42: “but I have known you that ye are not having the love of God (in) yourselves.” For Christians, the love of God is shed abroad in our hearts, Ro 5:5: “and that hope is not making *us* ashamed; because the love of God has been poured out (in) our hearts (by) the Holy Spirit Who has been given to us.” 1Jo 3:17: “But **whoever** should be having means of life of the world, and should be seeing his brother *who* is having need, and should shut up his bowels (from) him, how is that love of God abiding (in) him?” God’s love is displayed when Christ died for us, Ro 5:8 1Jo 4:9. The love of God is in Christ Jesus our Lord, Jude 1:21: “keep yourselves (in) the love of God, awaiting the mercy of our LORD Jesus Christ (unto) life eternal.” That love and peace are the same, 2Co 13:11: “Finally, brethren, **keep rejoicing**, keep being perfected, keep being encouraged, keep minding the same thing, keep being at peace; and the God of love and peace will be (with) you.” Direct our hearts into the love of God, 2Th 3:5: “But may **the LORD** direct your hearts (into) the love of God, and (to) the patient waiting for Christ.” Jude 1:21: “keep yourselves (in) the love of God, awaiting the mercy of our LORD Jesus Christ (unto) life eternal.” The love of God is keeping his commandments, 1Jo 5:3: “For **this** is that love of God, in order that we might be keeping His commandments; and His commandments are not burdensome” as explained here in this verse.

**We are knowing** is present tense meaning that we are continually personally knowing with this possibility of keeping his word which is not burdensome, 1Jo 5:3. It does not mean that God is not asking much, but with the Holy Spirit in our hearts, it is easy to manifest our love for God and his children as we are now family.

### 1 John 2:6

**The one** is the word of emphasis in this sentence. This one is owing to be walking.

**Is saying** is present tense participle translated with the use of substantive modifying the pronoun “the one.” The present tense and the Greek word is the same as verse 4.

**Am remaining** is present tense infinitive translated with the use of indirect discourse which is the message of continuous remaining in him.



**He is owing** is present tense. The verb means this one is continuously being indebted.

**Also himself so to be walking** is present tense infinitive with the use of completing the verb. This verb completes the thought of the verb “to owe.” This one is continuously owing to be continuously conducting one’s life. This Greek word was placed at the end of Greek phrase to emphasize the walking of Jesus is footprint or blueprint which we should follow, 1Pe 2:21: “For ye are called **(unto) this**, because also Christ suffered (for) us, leaving for us an example in order that ye might be following after His steps;” Eph 5:2: “and keep walking (in) love, even as also Christ loved us, and gave up Himself (for) us, an offering and sacrifice to God (for) an odour of a sweet smell.” Joh 13:15: “For I gave to you **an example**, in order that as I Myself did to you, and ye yourselves might be doing.” The conjunction, the adverb, and the personal pronoun portrait the inclusive reflection in this manner (also himself so).

**Even as He Himself walked.** Our leader is personal conduct is our Lord Jesus Christ, 1Pe 2:21: “For ye are called **(unto) this**, because also Christ suffered (for) us, leaving for us an example in order that ye might be following after His steps.” The emphatic subject meaning there he is! (*ekeinos*)

## 1 John 2:7

We just finished the first signpost in our travels with this epistle. When we take a trip, we look for road signs to see if we are on the right course. The first test was knowing God, and now John elaborates on this knowledge in our love for God which will flow over to the brethren.

### II. Various Tests, 1Jo 2:1-29

#### B. Loving God, 1Jo 2:7-17

7 Brethren, I am **not** writing to you a new commandment, but an old commandment, which ye were having (from) *the* beginning: the old commandment is the word which ye heard (from) *the* beginning. 8 **Again** I am writing to you a new commandment, which is true (in) Him and (in) you, because the darkness is passing away for itself and the true light is shining already. 9 **The one** who is saying *that I* am (in) that Light, and is hating his brother, is (in) that darkness (until) now. 10 **The one** who is loving his brother, is abiding (in) that Light, and there is not cause of offense (in) him. 11 But **the one** who is hating his brother, is (in) that darkness, and is walking (in) that darkness, and he knows not where he is going, because that darkness blinded his eyes. 12 **I am writing** to you, little children, because *your* sins have been forgiven to you (for the sake of) His name. 13 **I am writing** to you, fathers, because ye have known the One Who *was* (from) the beginning. **I am writing** to you, young men, because ye have overcome the wicked *one*. **I am writing** to you, infants, because ye have known the Father. 14 **I wrote** to you, fathers, because ye have known the One Who *was* (from) *the* beginning. **I wrote** to you young men, because ye are strong and the Word of God is abiding (in) you, and ye have overcome the wicked *one*. 15 **Stop loving the world, nor the things** (in) that world; if anyone should be loving the world, the love of the Father is not (in) him; 16 because every thing which *is* (in) that world, the desire of the flesh, and the desire of the eyes, and the vaunting of life, is not (out of) the Father, but is (out of) that world. 17 And **that world** is passing away for itself, and the lust of it, but the one who is doing the will of God is abiding (for) ever.

**Brethren** is another address by John to show that his readers are Christians, 1Jo 3:13: “**Stop wondering**, my brethren, if the world is hating you.” Before he called them my little children, 1Jo 2:1: “**My little children**, I am writing these things to you in order that ye may not sin. And if anyone should sin, we are having a paraclete (with) the Father, Jesus Christ *the* righteous;” and later as beloved, 1Jo 3:2,21 4:1,7,11 and finished off again with Little Children, 1Jo 5:21.

**Not** is the word of emphasis in this sentence. This is opposite of what John signaled before, 1Jo 1:4 2:1.

**I am not writing a new commandment to you.** This verb is present tense meaning John is not continuously composing a new kind of precept.

**But an old commandment.** This is contrast of John of unheard order as if John is making up unprecedented charge of loving God and their brethren. This is an ancient law from Moses, Le 19:18,34: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD. *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.” De 6:5: “And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might,” and repeated by Jesus, Mt 5:43: “Ye **heard** that it was said, thou wilt love thy neighbor and will hate thy enemy;” 22:37-40: “And Jesus was saying to them, thou wilt love *the* LORD thy God (with) all thy heart, and (with) all thy soul, and (with) all thy mind. **This** is first and great commandment. And *the second* is like it, thou wilt love thy neighbour as thyself. **(On) these two commandments** all the law and the prophets are hanging,” and repeated by John again later in this epistles, 1Jo 3:11. Notice both commandments did not have an article displaying that this noun was not referring to any specific law, rather the whole law as these two commandments are hanging all the law and the prophets, Mt 22:40: “**(On) these two commandments** all the law and the prophets are hanging.”

**Which ye were having (from) beginning.** The verb is imperfect tense meaning that we had this commandment from the past but is continuing. Ever since creation, Mt 19:4: “But that One Who has answered said to them, read ye not Yes! the One Who has made *them* (from) *the* beginning made them male and female,” God was ordering that we love God and our brethren, but Cain did not follow this and killed his brother Abel as the devil guided Cain, Joh 8:44: “**Ye** yourselves are (of) *the* father the devil, and ye are desiring to be doing the lusts of your father. **He** himself was a murderer (from) the beginning, and he has stood not (in) the truth because there is no truth (in) him. **Whenever** he should be speaking falsehood, he is speaking (out of) his own; because his is a liar and *he is* the father of it.” And with this insight, he also took away paradise from Adam and Eve when Satan deceived Eve, Ge 3:4: “And the serpent said unto the woman, Ye shall not surely die.” Notice there is no article with beginning means that each believer is having their own experience of when they first heard of this precept. Some will say that here it was from the beginning since incarnation and without an article, the event of his birth was unnoticed.

**The old commandment is the word,** as reported by Hiebert: “that this cannot refer back to the beginning of the human race, nor yet to the command’s proclamation in the Old Testament Law, but correctly relates to the church in its earliest stage. Most natural is the view that John was thinking of the initiation of his readers into the experience of love when they first heard and accepted the gospel preached to them.” Jesus proclaimed this old law and this spread among the Christian community as an order from our Saviour, who is the Word, not from an apostolic proclamation. This message contradicts the traditions from the RC being equal with the Word. The declaration ex cathedra from the Pope will not change the fact of what we know from Scriptures. Only the Holy Writ is infallible and inspired by God. Our authority comes from the Bible, not by men as Scripture came not by private interpretation, 2Pe 1:20: “*because* ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation.” The word is Jesus, Joh 1:1,2: “The Word was (in) the beginning, and that Word was (with) God, and God was that Word. **This One was** (in) *the* beginning (with) that God.” The article with commandment and word shows the definite word which Jesus commanded.

## 1 John 2:8

**Again** is the word of emphasis in this sentence. This adverb is reacquainting us with what Jesus commanded.

**Is true** means the nature of this precept is truthfulness. This adjective reveals that God is true, Joh 3:3: “Jesus answered and said to him, verily verily I am saying to thee, unless anyone should be born anew, he is not being able to see the kingdom of God.” 8:26: “I am having **many things** (concerning) you to be saying and to be judging; but the One Who sent Me is true, and I Myself heard which (from) Him, I am saying these things (to) the world,” God’s witness is true, Joh 5:32: “There is **another** who is bearing witness (concerning) Me, and I know that that witness is true which he is witnessing (concerning) Me;” Jesus’ record is true, Joh 8:14: “Jesus answered and said to them, even if I Myself should be bearing witness (concerning) Myself, My witness is true, because I know whence I came and whither I am going; but ye yourselves know not whence I came and whither I am going;” Jesus’ judgment is true, Joh 8:16: “And if I Myself **should be judging**, My judgment is true; because I am not alone, but I Myself and the Father Who sent Me;” God and Jesus make two testimonies which by law, the testimony is true, Joh 8:17: “And it has been written also **(in) your law**, the witness of two men is true;” John was at the Cross and bare record that a true is saying, Joh 19:35: “And **the one** who had seen has borne witness, and his witness is true, and that one knows that a true *word* is saying, in order that ye yourselves may believe.” This was a favourite word of John throughout his writings, 1Jo 2:27: “And ye yourselves received the anointing (from) Him, which is abiding (in) you, and ye are not having need in order that anyone might be teaching you; but as that same anointing is teaching you (concerning) all things, and it is true, and it is not a lie; and even as it taught you, ye will abide (in) Him.” 3Jo 1:12: “It has been borne witness to Demetrius (by) all, and (by) the truth itself; and we ourselves also are bearing witness, and ye know that our witness is true.”

**Because the darkness is passing away for itself.** The verb is present tense in middle voice. This is a compound word meaning “away” and “to pass” which is continuously passing away for itself. The present tense shows that the great eschatological change is already taking place. We have gone from darkness to light at our new birth, Joh 8:12: “Therefore again Jesus spoke to them, saying, I Myself am the Light of the world; the one who is following Me will in no wise walk (in) darkness, but will have that Light of the life.” Once we were in darkness, like others; now the light of the pure gospel shines around us, Joh 12:46: “Myself a Light have come (into) the world, in order that everyone who is believing (on) Me may not abide (in) the darkness.”

**The true light is shining already.** The verb is present tense meaning that the true light is manifesting continuously even now. There can be a false light as Satan can transform as a messenger of light, 2Co 11:14: “and *it is* not wonderful: for Satan himself is transforming himself (into) a messenger of light.”

## 1 John 2:9

**The one** is the word of emphasis in this sentence. Notice in the next three verses that the one is saying, loving and hating. This verse is their thoughts in their mind, while the next two are their feelings in their heart.

**Is saying: “I am in the light.”** Their confession is a statement of what they think of where they stand with God. Many so-called Christians boast that they believe in God, even the demons are believing and shuddering, Jas 2:19: “Thou thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering.”

**And is hating his brother.** The verb is present tense meaning that these false disclaimers are continuously detesting other Christians. This is dead faith, Jas 2:17: “So also that faith is dead (by) itself if it should be not having works.” They did not fulfill the royal law, Jas 2:8: “**If** indeed ye are keeping *the* royal law (according to) the scripture, thou will love thy neighbour as thyself, ye are doing well.”

**Is (in) that darkness (until) now.** The verb is present tense meaning that the one is continuously existing in ignorance of divine things until this moment, Joh 1:5: “And that Light is appearing (in) the darkness, and that darkness apprehended it not.”

### 1 John 2:10

**The one** again is the word of emphasis in this sentence.

**Is loving,** this verb is present tense meaning that one is continuously loving. This word is *agape* which sacrificial love is. This is not being friendly, *filos*, as being sociable; but it a change of heart of detesting followers of light as we were of darkness.

**Is abiding (in) that Light.** The verb is present tense meaning that one is continuously remaining in that light. The continuance of loving the brethren guarantees continuance fellowship in that Light. When for a moment we sin against God, darkness will blind us, and we will be backslidden, 2Pe 1:9: “for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins.” Then when we confess our sins, God is forgiving us our sins and is cleansing us from all unrighteousness, 1Jo 1:9: “**If** we should be confessing our sins, He is faithful and righteous, in order that He may forgive us *our* sins and may cleanse us (from) all unrighteousness.”

**Cause of offense** is an interesting word. The Greek word is *skandalon* where we get our English word scandal. Where there is love, there is light. Therefore there is no reason to go astray and fall. Only the power of the Spirit can overcome this scandal. Blindness and darkness is the cause of offense.

### 1 John 2:11

**The one** again is the word of emphasis in this sentence. John in these last three verses wants the readers to focus on this one.

**Is hating,** the verb is present tense meaning that this one is continuously detesting the brethren.

**Is (in) that darkness and is walking (in) that darkness.** Notice the articles with the nouns are for previous reference. Both nouns are present tense meaning that one is continuously existing and is continuously progressing in that ignorance of divine things.

**And he knows not,** the verb is perfect tense of a word which always translates as non-linear present tense. This word means to have intellectual knowledge. With the negative, it means clueless.

**Blinded his eyes.** The verb is past tense. This darkness hindered mental discernment.

### 1 John 2:12

**I am writing** is the word of emphasis in this sentence. This verb is present tense meaning that John is continually writing in this epistle. This tense is used with this verb four times, and then changes to past tense two times. Notice the change from plural to singular from 1Jo 1:4: “And we are writing these things to you, in order that our joy might be full.” The present tense is a common trend: Ga 1:20: “Now I am writing these things unto you, behold (before) God, that I am lying not.” 1Co 14:37: “**If** anyone is thinking to be a prophet or spiritual, let him keep recognizing the things which I am writing to you, they are commands of the LORD;” 2Co 1:13: “For we are **not** writing other things to you but what ye are reading, or even recognizing, and I am hoping that even ye will recognize (to) *the* end,” 1Ti 3:14: “I am writing these things to thee, *and* am hoping to come (to) thee more quickly.”

**Little children** is the address to this group. The Greek symmetry is remarkable as in the next two verses as I am writing to (here) little children, (verse 13) fathers, young men, infants. Then (verse 14) I wrote to

fathers and young men. The title “little children” occurs several times in this epistles, 1Jo 2:1,28 3:7 4:4 5:21. This is not in particular class of children in age, but rather Christians as a family of God. This does mean that they are immature in the faith, but John is speaking as Spiritual father to these dear children.

**Because** (*oti*) which is usually that, but as for context in the next couple of verses, it is better rendered because. This conjunction gives the reason why John is writing or wrote to those addressed. For better understanding of this, let us look at these reasons as a whole.

I am writing:

Little children: sins have been forgiven

Fathers: ye have known the One

Young men: ye have overcome the wicked

Infants: ye have known the Father

I wrote:

Fathers: ye have known the One

Young men: ye have overcome the wicked,  
and ye are strong and the Word of God is abiding in you.

**Notice:** the redundancy of fathers who have known the One; and young men who have overcome the wicked. This is why John changed from present tense to past tense, but for sake of emphasis, this redundancy occurred. John did add with the young men how they overcame the wicked: by being strong and the Word of God abiding in them. Another remarkable thing to notice is the Fathers and infants are told that same thing: you have known the Father. Finally all the reasons that these were addresses, the verbs are all in perfect tense meaning that this action in the past with abiding results.

**Sins have been forgiven.** Notice it is all their sins (plural), as all have sinned, Ro 3:23: “for all sinned and they are coming short of the glory of God,” and they are many.

## 1 John 2:13

**Ye have known** is personal knowledge at the time of the new birth. This personal relationship with God comes from believing in the Son whom the Father sent, 1Jo 4:14: “And **we ourselves have seen and are bearing witness** that the Father has sent the Son Saviour of the world.”

**Ye have overcome** means they have conquered as these Christians have held fast their faith even unto death against the power of their foes, and temptations and persecutions, Joh 16:33: “I have spoken **these things** to you in order that ye might be having peace (in) Me. Ye are having tribulation (in) the world; but keep being of good courage, I Myself have overcome the world.” Christ was victorious over all foes, especially death, 1Co 15:54: “But when this **corruptible** should put on incorruptibility, and this mortal should put on immortality, then the word which has been written will come to pass, death was swallowed up (in) victory.” We can overcome all things through him, Ro 8:37: “But we are more than overcoming **(in) all these things** (through) Him Who loved us.”

**Fathers** are the head of a family; **young men** are the youth or teenagers in the faith. Most teenagers have the most challenges of prier pressure of other teens. And finally **infants** or young little children are those who are easily swayed by the teachings of the Gospel. They are so trusting but need to understand that their misbehavior is because of their sinful nature and they need to repent. It is not enough to say sorry, but to convey that God will not accept forgiveness until they are regenerated. There is too much teaching of simply saying words without knowing the consequence of seeking repentance from God. We should not hinder these little ones from coming to Jesus as they have simple faith, Mt 18:6: “but whoever should cause to offend one of these little ones who were believing (in) Me, it is being profitable for him in order that a millstone turned by an ass may be hung (upon) his neck, and may be sunk (in) the depth of the sea.” These little ones must understand that they are spiritually sick, Mt 9:12: “But **after Jesus** has heard **this** He **said** to them, the ones *who* are being strong are not having need of a physician, but the ones *who* are being ill.” As they get older, their worldly wisdom makes them fell self-sufficient and self-righteousness.

They habitually are growing in the darkness and more content to continue to be in that darkness and start hating the light because it will expose their evil deeds, Joh 3:19,20: “And **this** is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil. For **everyone** who is doing wickedness is hating that Light, and is not coming (to) that Light, in order that his works may not be exposed.” It is common that many young children come to the personal knowledge of the Lord, but there are those who profess at a young age their allegiance to Christ, but in their adulthood, they have backslidden or were never of the faith. It is not for us to judge because we know not their hearts, but their works are displaying dead faith, Jas 2:17: “So also that faith is dead (by) itself if it should be not having works.”

### 1 John 2:14

This is repetition of the last verse showing that the personal knowledge and being victorious over the wicked are two teachings worth mentioning again.

John adds the reasons why these teenagers overcame the wicked. The first is **strong**. Their strength comes from our Lord as John the Baptist testified, Mt 3:11: “**I** myself indeed am dipping you (with) water (to) repentance; but the One Who is coming (after) me is Mightier than I, of Whom I am not fit to bear the sandals: He Himself will dip you (with) *the* Holy Spirit.” These teenagers displayed in their lives that Christ must increase and they must decrease, Joh 3:30: “It is necessary **for that One** to be increasing, but for me to be decreasing.” This strength also protects their character, Lu 11:21: “**When** the strong *man who* has been armed should be keeping his own dwelling, his goods are (in) peace.” Secondly, **Word of God is abiding in them**. When God’s Word is dwelling in our hearts, we can overcome the wicked one, Joh 15:7: “**If** ye should abide (in) Me, and My words should abide (in) you, whatever ye should be willing ye will ask, and it will come to pass to you.” 17:17: “**Sanctify** them (by) Thy truth; Thy word is truth.” Ps 119:11: “Thy word have I hid in mine heart, that I might not sin against thee.”

### 1 John 2:15

**Not** is the word of emphasis in this sentence. The negation with present tense imperative should be translated “stop.”

**Loving** is present tense imperative. The present tense with the negation means that these readers were already loving the world and a strong exhortation to stop.

**The world** here is not physical creation, nor the mankind, but the principles in reference to the objects sought. This is called materialism. We cannot try to inherit these things as the main object of affection, Mt 16:26: “For **what** is a man profiting, if he should gain the whole world, and should lose his soul? Or **what** will a man give (in exchange for) his soul?”

**Nor the things (in) that world**, is referred to the next verse as John explains what are these things: lust of the flesh, lust of the eyes, and the pride of life.

**If** is the conditional clause of **anyone** (God is not respect of persons) **should be continuously loving the world**. This condition will render the result the love of Father is not existing in him. This show of habitual love of the world which hates the Father, this person is not a child of God as this one displays in his heart he has no true religion meaning that his heart has never been renewed. God loves the world, but God’s love is not dwelling in the wicked as they will not accept his love. They rejected his love when they rejected his Son, Joh 3:18: “**The one** who is believing (on) Him is not being judged; but the one who is believing not already has been judged, because he has not believed (on) the name of the only begotten Son of God.” 5:42,43: “but I have known you that ye are not having the love of God (in) yourselves. **I** Myself have come (in) the name of My Father, and ye are not receiving Me; if another should come (in) his own name, ye will receive that one.”

## 1 John 2:16

**The desire of the flesh** is following our old nature. Paul exhorted the believers to stop making provision of the flesh, Ro 13:14: “but put on the LORD Jesus Christ, and stop taking forethought of the flesh (for) desire.” The defenses for this is first found in this verse, put on the Lord Jesus Christ; secondly, keep walking in the Spirit, Ga 5:16: “But **I am saying**, keep walking by *the* Spirit, and ye shall in no wise fulfill *the* desire of *the* flesh.” Before we were saved, all our conversations were fulfilling the desires of the flesh, Eph 2:3: “(among) whom also we ourselves all had our conduct once (in) the desires of our flesh, *and* were doing the things willed of the flesh and of the thoughts, and we were children by nature of wrath, as even the rest *were*.” We are no longer living this way but living to the will of God, 1Pe 4:2: “(so as) he has no longer live the remaining time (in) the flesh to *the* lusts of men but to the will of God.” 1Pe 1:14: “**As** children of obedience *are*, stop fashioning yourselves to the former desires (in) your ignorance,” 2:11: “Beloved, **I am exhorting** *you* as strangers and sojourners, *that ye* should be abstaining for yourselves from the fleshly lusts, which are warring (against) the soul.”

**The desire of the eyes** is only found here in the NT as a phrase. John knew from the fall that this visual desire created our sinful nature, Ge 3:6: “And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Ps 119:37: “Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.” Ec 5:10,11: “He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity. When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes?” Our Lord Jesus also said that adultery can occur by looking at a woman lustfully, Mt 5:28: “but I Myself am saying to you, Everyone who was looking upon a woman (to) lust after her, already committed adultery with her (in) his heart.”

**The vaunting of life** is our pride of what we achieved. This phrase is only found here. Vaunting is empty braggart talk. Life (*bios*) is not the breath of life (*psuche*), but which is sustained by resources, wealth and goods. Computer systems have adapted this Greek word BIOS to provide runtime services. The poor woman cast in all her wealth, Mr 12:44: “For **all** threw *in* (out of) that which was abounding to them; but she herself threw *in* (out of) all her destitution as much as she was having, her whole livelihood.” Lu 21:4: “for all these casted (out of) that which was abounding to them (into) the gifts of God; but she herself casted all the livelihood which she was having (out of) her poverty.” Pleasures of these goods hindered those to be saved, Lu 8:14: “And **that which** fell (into) the thorns, these ones are the ones who heard, and are moving along *and* are being choked (under) cares and riches and pleasures of life, and are not bringing to perfection.” The woman with the blood issue spent all her wealth, Lu 8:43: “**And a woman** *who* was (with) a flux of blood (since) twelve years, who spent *her* whole living (on) physicians *and was not able* to be cured (by) no one.” The prodigal son asked for his wealth, Lu 15:12: “and the younger of them said to *his* father, father, give to me the portion of the property which was falling *to me*. And he divided the living to them,” and he spent it all, Lu 15:30: “but when thy son this one who has devoured the living (with) harlots came, thou killed for him the fattened calf.” We need to attain this wealth in peace and honesty, 1Ti 2:2: “(for) kings and all who are (in) dignity, in order that we might be leading a tranquil and quiet life (in) all piety and gravity.” A good soldier does not entangled himself with the affairs of these goods, 2Ti 2:4: “**No one** *who* is serving as a soldier is entangling himself with the affairs of life, in order that he may please him who has enrolled him as a soldier.” Before salvation, we sought after wealth, 1Pe 4:3: “For the past time of life *is sufficient* for us to have worked out the will of the nations, *after we* have walked (in) licentiousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries.” John used this *bios* again saying if we have these goods, share it, 1Jo 3:17: “But **whoever** should be having means of life of the world, and should be seeing his brother *who* is having need, and should shut up his bowels (from) him, how is that love of God abiding (in) him?”

## 1 John 2:17

**The world** is the word of emphasis in this sentence. The article displays the previous reference of the word used before.

**Is passing away for itself** is present tense in middle voice. This word was used earlier in verse 8 as the darkness is passing away. This onward process of disintegration is passing away to self-destruction. The world is worried about global warming, but their ways of sin are pushing forward the scene in cataclysmic judgment at Christ's return.

**And the lust of it** is that darkness is passing away found in 1Jo 2:8: "**Again I am writing to you a new commandment**, which is true (in) Him and (in) you, because the darkness is passing away for itself and the true light is shining already."

**But the one who is doing the will of God.** This is contrast of passing away to the present tense of **abiding forever**. The lusts of what we can see or possess is coming to an end, but we are looking for things unseen and eternal, 2Co 4:18: "*while* we are considering the things which are being seen, but the things which are not being seen; for the things which are being seen *are* temporary; but the things which are not being seen *are* eternal." This test of loving God will bring us to the next test which is living for him. This is not a mere spiritual feeling, loving God, it is doing God's will which is loving God with all our heart and loving the brethren as ourselves. When we decide to love someone, it is an act of volition. We choose by the faculty of free will which God has given us. We decide to accept God's will or refuse it. By our pride, it can be difficult to accept that we are on wrong path, but God has supplied to us a simple plan of salvation that even a child can accept it. God said that his commandments are not grievous, 1Jo 5:3: "For **this** is that love of God, in order that we might be keeping His commandments; and His commandments are not burdensome." Mt 11:29,30: "**Take** My yoke (upon) you, and learn (from) Me, for I am meek and lowly in heart; and ye will find rest to your souls. For **My yoke** is easy and My burden light." Pr 3:17: "Her ways *are* ways of pleasantness, and all her paths *are* peace."

## 1 John 2:18

We have gone through two sign posts now on our journey to see if we are of the faith. The first sign was knowing personally God by the change of relationship. The second sign was loving God. Loving God is doing His will which is keeping His commandments. His commandments are to love God and to love your brethren. These commandments are not grievous. Now John continues our journey with the last sign post of living for God.

### II. Various Tests, 1Jo 2:1-29

#### C. Living for God, 1Jo 2:18-29

18 Infants, it is the last hour, and as ye heard "the antichrist is coming, even now many antichrists have arisen;" whence we are knowing that it is *the* last hour. 19 They went out (**from among**) us, but they were not (of) us; for if they were (of) us, they possibility have remained (with) us; but in order that they may be manifested that all are not (of) us. 20 And **ye yourselves are having the anointing** (from) the Holy One, and ye know all things. 21 I wrote **not** to you because ye know not the truth, but because ye know it, and that no lie is (of) the truth. 22 Who **is** the liar but that one who is denying that Jesus is the Christ? **This** is that antichrist who is denying the Father and the Son. 23 **Everyone** who is denying the Son, is having neither the Father. 24 Therefore which **ye yourselves heard (from) the beginning**, let it keep abiding (in) you. **If** it should abide (in) you, which ye heard (from) *the* beginning, also ye yourselves will abide (in) the Son and (in) the Father. 25 And **this** is the promise which He promised us, eternal life. 26 I wrote to you **these things** (concerning) the ones who were leading you astray. 27 And **ye yourselves received the anointing** (from) Him, which is abiding (in) you, and ye are not having need in order that



anyone might be teaching you; but as that same anointing is teaching you (concerning) all things, and it is true, and it is not a lie; and even as it taught you, ye will abide (in) Him. 28 And now, little children, **keep abiding** (in) Him; in order that whenever He should be manifested, we might be having boldness, and may not be put to shame (from) Him (at) His coming. 29 **If** ye know that He is righteous, ye are knowing that everyone who is practising righteousness has been begotten (of) Him.

**Infants**, is the address in this passage. This is the same address as found earlier in 1Jo 2:13 who have known the Father.

**Last hour** are the words of emphasis in this sentence. This is not a set time like the supper hour, Lu 14:17: “And **he sent** his bondman at the hour of the supper to say to the ones who had been invited, keep coming, for now all is ready;” or the hour of prayer, Ac 3:1: “And Peter and John were going up together (into) the temple (at) the hour of prayer the ninth *hour*,” and of course the hour of judgment, Re 14:7: “saying (with) a loud sound, fear God, and give to Him glory, because the hour of His judgment came and worship the One Who has made the heaven and the earth and the sea and fountains of waters.” This hour is the Passover like the crucifixion, Joh 12:27: “Now My soul has been troubled, and what will I say? Father, **save** Me (from) this hour. But (on account of) this I came (to) this hour,” and the Passover meal, Lu 22:14: “And **when** the hour came He reclined at table, and the twelve messengers were (with) Him.” Jesus cured her from that hour, Mt 9:22: “But after Jesus has turned and has seen her He said, keep being of good courage, daughter; thy faith has cured thee. And that woman was cured (from) that hour.” So we see this is NOT what John refers to last hour. This is an event just as here last hour which the end days we know not the day or hour, Mr 13:32: “But **(concerning) that day or hour**, no one knows, not even the messengers those ones *who are* (in) heaven, nor the Son, except the Father.” Some commentators take this point of time refers a period of the last times, so this is why AV translated it as time. John used this twice in this verse. Paul used last days, 2Ti 3:1: “But keep knowing this, that (in) *the* last days difficult times will be present,” and used latter times, 1Ti 4:1: “But the Spirit is speaking expressly, “(In) latter times some will depart the faith, giving heed to deceiving spirits and teachings of demons.” Peter used the close of the days, 2Pe 3:3: “*Because* ye are knowing **this** first, that there will come mockers (at) the close of the days, *who* are walking (according to) their own lusts.” Jude used last time, Jude 1:18: “that they said to you, there will be mockers (in) *the* last time, *who* are walking (after) their own desires of ungodliness.” Jesus spoke about the resurrection in the last day, Joh 6:44: “**No one** is being able to come (to) Me unless the Father Who sent Me should draw him, and I Myself will raise him up at the last day.” Another viewpoint is the end of a dispensation which is the end of the law and prophets and the beginning of the church, Ac 2:17: “and it will be (in) the last days, God is saying, I will pour out (of) My Spirit (upon) all flesh, and your sons and your daughters will prophesy; and your young men will see visions, and your elders will dream dreams;” Heb 1:2: “Whom He appointed heir of all things, (by) Whom also He made the ages.” After studying all these precepts, John is NOT speaking of any of these things. John used the present tense of the verb to be and explained when this antichrist is appearing, 1Jo 4:3: “And **every spirit** which is confessing not Jesus Christ *Who* has come (in) the flesh is not (of) God: and this is that *spirit* of the antichrist, which ye heard that it is coming, and now it is already (in) the world.” Just as Peter explained that the false prophets arose among the people, 2Pe 2:1: “But there arose also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction.” Jesus explained that false Christs and false prophets will arise, Mr 13:22: “For false Christs and false prophets **will arise**, and they will give signs and wonders, (to) deceive if possible even the chosen ones.” This all means that last hour is present among these readers at that time. Because of the absence of the article, this is not a definite time in eschatology.

**Ye heard** is past tense, **is coming** is present tense, and **have arisen** is perfect tense, **are knowing** is present tense. By all this, John is saying Jesus warned about these false christs are coming, Mt 24:5: “For **many** will come (in) My name, saying, I myself am that christ, and they will mislead many.” They are

coming even now as these false christs have become, at that time we are knowing it is last hour, 1Jo 4:3: “And **every spirit** which is confessing not Jesus Christ *Who* has come (in) the flesh is not (of) God: and this is that *spirit* of the antichrist, which ye heard that it is coming, and now it is already (in) the world.” The conjunction “\@oti\@: that” after a verb of speaking or hearing is translated with quotation marks.

## 1 John 2:19

**They went out** is referring to those antichrists, which were false prophets and false teachers mentioned by Peter, 2Pe 2:1: “**But there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction.” They were not thrown out but left voluntarily. They did not feel comfortable within orthodox followers and their hatred grew. They went out to find those who are more capable to their views or to start a new following. Their departure was like Judas as he went unto the chief priests, Mr 14:10: “**And Judas** the Iscariote, one of the twelve, went away (to) the chief priests, in order that he may deliver Him up to them.” Lu 24:4: “**And it came to pass** (while) they were being perplexed (about) this, and behold, two men stood by them (in) shining garments.” These heretics belonged to these assemblies and professed the creed and maybe still confessed it but their mingling with heathen rites and Jewish customs developed the current crisis until they decided to leave. They may hold that Jesus was God, but they refused the humanity of Christ, 1Jo 4:3: “And **every spirit** which is confessing not Jesus Christ *Who* has come (in) the flesh is not (of) God: and this is that *spirit* of the antichrist, which ye heard that it is coming, and now it is already (in) the world.” In the early 3rd century a teacher by the name of Sabellius taught that there was only one person in the Godhead, or one person who is God, and that he had projected himself in three different modes or roles — one as the Father, one as the Son, Jesus Christ, and another as the Holy Spirit — but that they were all one and the same person. Today we have denominations which hold to this view such as Unitarianism and Oneness Pentecostalism. On the other side, Arius of Alexandria taught early in the 4th century that Jesus was a created being, but was not God. A modern form of Arianism can be seen in the doctrine of the Jehovah’s Witnesses, 1Jo 2:22: “Who **is** the liar but that one who is denying that Jesus is the Christ? **This** is that antichrist who is denying the Father and the Son.” For the above verse, 1Jo 4:3, is not only referring to Christ’s humanity, but also Jesus deity, as these confessed not Jesus as Christ.

**(From among) us** are the words of emphasis in this sentence. John wanted these readers were within the Christian community even though they denied the humanity of Christ.

**But they were not (of) us.** They were never Christians. How can John judge? The only way that this is not judging is based on two factors: first, they professed against the humanity of Christ; and secondly, John is not writing by his own interpretation, 2Pe 1:20: “*because* ye are knowing first this, that all prophecy of scripture is not becoming of its own interpretation.” If this is not prophecy, then they did not belong. Can we say that all people who left churches are not Christians? No! If that one left over sound doctrine or lack of love within that assembly, then this person is better off. But if that person left a Bible-believing church because they held not to the doctrines of the faith, then this assembly is better off.

**If they were (of) us.** This conditional phrase is based upon the condition of fellowship with the light as John included himself with “**us**.”

**They possibility have remained (with) us.** This verb is pluperfect which is a strong wish or desire. Along with the particle (an) makes all possibilities for them to remain as these believers may have tried to reason with these heretics. This word means to abide as we are abiding in Christ, Joh 12:46: “**I** Myself a Light have come (into) the world, in order that everyone who is believing (on) Me may not abide (in) the darkness.” 15:4: “**Abide** (in) Me, and I Myself (in) you. **As** the branch is not being able to be bearing (of) itself unless it should abide (in) the vine, so neither ye yourselves *are being able* unless ye should abide (in) Me.”

**They may be manifested** is past tense in passive voice subjunctive. This purpose clause is to expose their heresy, Joh 3:21: “but the one who is doing the truth is coming (to) that Light, in order that his works may be manifested that they have been wrought (in) God.” The past tense is a onetime realization of their error when they left.

**All are not (of) us.** All is collective as a group of heretics. This cannot be individually as John is not pointing out any by name. The verb is present tense as they are continually existing in this state. Again John includes himself with these readers (**us**).

## 1 John 2:20

**Ye yourselves** is the word of emphasis in this sentence. John is refocusing his teachings back to the readers.

**Are having** is present tense meaning these readers are themselves continuously possessing the anointing.

**Anointing** means what is rubbed on or smeared on, usually in Greek as a medical healing ointment.

TDNT: “The ‘anointing’ of the Spirit enables believers to resist false teaching by imparting clarity of faith and judgment, *chrisma* here is not ‘anointing oil’ but an instructive power that remains in the church and makes it independent of an official teaching office. The term reminds us of the Messiah’s anointing by the Spirit and of the close relation between the Son and sons by way of reception of the Spirit.” This is a coined word by John and used three times in this epistle. It is used once here and twice in 1Jo 2:27: “And ye yourselves received the anointing (from) Him, which is abiding (in) you, and ye are not having need in order that anyone might be teaching you; but as that same anointing is teaching you (concerning) all things, and it is true, and it is not a lie; and even as it taught you, ye will abide (in) Him.” Christians are “anointed ones,” *chrisma* as opposites are “antichrists,” *antichristoi*, as these posed as equals of or even superior to Christ himself. As the prophets were called “anointed ones,” we are called the same, Ps 105:15: “*Saying*, Touch not mine anointed, and do my prophets no harm.” Notice there is no article here meaning we are possessing this nature from the Holy Spirit. The verb to anoint is displayed that the Spirit of the Lord anointed Jesus, Lu 4:18: “*the Spirit of the LORD is* (upon) Me, (on account of) *which* He anointed Me to be announcing the glad tidings to *the* poor, He has sent Me to heal the ones who have been broken in the heart, to proclaim deliverance to captives and recovery of sight to *the* blind, to send forth *the ones who* have been crushed (in) deliverance,” Ac 10:38: “Jesus Who *was* (from) Nazareth, how God anointed Him with *the* Holy Spirit and with power, Who went through doing good and healing all which were being oppressed (by) the devil, because God was (with) Him.” This is also done with Christians, 2Co 1:21,22: “Now **the One** Who is confirming us (with) you (unto) Christ, and anointed us, *is* God; the One Who also sealed for Himself us, and gave the earnest of the Spirit *is* (in) our hearts.”

**And ye know all things.** The verb means intellectual knowledge and this knowledge will give us security in the faith, 1Jo 5:13: “I wrote these things to you who are believing (on) the name of the Son of God, in order that ye may know that ye are having eternal life, and in order that ye might be believing (on) the name of the Son of God.” The indwelling presence of the Holy Spirit establishes believers in their faith and enables them to understand God’s truth, Joh 14:26: “but the Paraclete, the Holy Spirit, Whom the Father will send (in) My name, that One will teach you all things, and will bring you to remembrance all things which I said to you.” Before the new birth, we understood not the truth, Eph 4:18: “having been darkened in the understanding, *because* they have been alienated from the life of God, (on account of) the hardness of their heart;” Col 1:21: “And *although* **ye** were once alienated and enemies in the mind (by) wicked works, yet now He reconciled.” 1Co 2:14: “But *the natural man* is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know *them*, because he is being spiritually discerned.”

## 1 John 2:21

**Not** is the word of emphasis in this sentence. John put emphasis on NOT declaring **they know not the truth, but they know it**. Twice John uses this verb of intellectual knowledge (*oida*). This is different

from personal knowledge (*ginosko*). They know in their minds the truth. The truth is the total doctrine of Jesus Christ because Jesus is the truth, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.” John earlier referred to this in 1Jo 1:8: “**If** we should say that we are having no sin, we are deceiving ourselves and the truth is not (in) us.” For grace and truth came through Jesus Christ, Joh 1:17: “For **the law** was given (through) Moses; the grace and the truth came (through) Jesus Christ.” Jesus’ word is truth, Joh 17:17: “**Sanctify** them (by) Thy truth; Thy word is truth.” We trust the Word of God literally as concerning Jesus deity, humanity, vicarious atonement for our sins by the shedding of his blood on the cross, his bodily resurrection, his power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God.

**No lie** is (of) the truth. John is referring to these antichrists who are full of lies, but the truth contains no lies. Any doctrine taught contrary by the apostles of Christ are lies. You cannot detect a liar unless you know the truth yourselves. If someone denies that Jesus is the Christ, equal with God, and came in the flesh is a liar. The characteristic of an antichrist is someone denying the Father and the Son as seen in the next verse. No error can have a foundation in truth. If our foundation is on sand our building will collapse, Mt 7:26: “And **everyone** who is hearing these words of mine and is not doing them, will be likened to a foolish man, who built his house (upon) the sand.”

## 1 John 2:22

**Who** is the word of emphasis in this sentence. This pronoun is used to ask a question.

**The liar** is from the devil as he is father of lies, Joh 8:44: “**Ye** yourselves are (of) *the* father the devil, and ye are desiring to be doing the lusts of your father. **He** himself was a murderer (from) the beginning, and he has stood not (in) the truth because there is no truth (in) him. **Whenever** he should be speaking falsehood, he is speaking (out of) his own; because his is a liar and *he is* the father of it.” The ones know not God, Joh 8:55: “and ye have not known Him, but I Myself know Him; and if I said that I know not Him, I will be like you, a liar; but I know Him, and I am keeping His word.” The law of God is made for liars, 1Ti 1:10: “fornicators, abusers of themselves with men, men stealers, liars, perjurers, and if any other thing is opposing to sound teaching.” John wrote earlier that those professed to know God and follow not his commandments are liars, 1Jo 2:4: “**The one** who is saying, I have known Him and is not keeping His commandments, is a liar and that truth is not (by) this.” Here is someone who denies that Jesus is Christ and later says if some who say that they love God and hated his brother is a liar, 1Jo 4:20: “**If** anyone should say: “I am loving God,” and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God Whom he has not seen?” When we believe not God, we make him a liar, 1Jo 5:10: “**The one** who is believing (on) the Son of God is having the witness (in) himself; the one who is not believing God has made Him a liar, because he has not believed (in) the witness which God has witnessed (concerning) His Son.” It is impossible for God to lie, Heb 6:18: “in order that (by) two unchangeable things, (in) which *it was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope.” Tit 1:2: “(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time.”

**Jesus is the Christ.** They denied that Jesus is the true Messiah. Most Jews expected a Messiah as King, not a suffering servant. They may acknowledge him as a divine teacher, and some as a prophet, but now the Messiah. The profession of Peter is not refused by Jesus, Joh 6:69: “and we ourselves have believed and have known that Thou Thyself are the Christ the Son of the living God.” Andrew told Peter that he found the Messiah, Joh 1:41: “This first one is finding his own brother Simon, and is saying to him, we have found the Messiah, which is being interpreted the Christ.”

**This one** is the word of emphasis in this sentence. That one who denies the fulfillment of Jesus’ Messianic mission is a liar and is antichrist.

**Is denying the Father and the Son.** The verb is present tense participle with the use of substantive modifying antichrist with the article with the verb to supply “**who.**” The verb means these one are rejecting first the mission of Jesus and now rejecting the deity of Jesus as Son, Joh 1:18: “No one has seen **God** at any time; the only begotten Son, the One Who is (in) the bosom of the Father, the Same declared *Him*.” 9:35: “Jesus **heard** that they threw him out; and after He has found him He said to him, are thou thyself believing (on) the Son of God?” 17:3: “And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent.” 20:31: “But **these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name.” 1Jo 5:10: “**The one** who is believing (on) the Son of God is having the witness (in) himself; the one who is not believing God has made Him a liar, because he has not believed (in) the witness which God has witnessed (concerning) His Son.”

### 1 John 2:23

**Everyone** is the word of emphasis in this sentence. This adjective is collective as some of all types. This type is the one who is denying the Son. They denied the Holy One, Ac 3:14: “But **ye** yourselves denied the Holy and Righteous *One*, and requested a man a murderer to be granted to you.” For the one who refuse to provide for his own has denied the faith, 1Ti 5:8: “But **if** anyone is not providing for his own and specially *his* household, he has denied the faith, and is worse than an unbeliever.” If we deny God, he will deny us. If we believe not, he cannot deny himself, 2Ti 2:12-13: “if we are enduring, also we will reign together; if we are denying *Him*, He Himself also will deny us; if we are being unfaithful, the same is abiding faithful; He is not being able to deny Himself.” The wicked are having a form of godliness, but denying the power thereof, 2Ti 3:5: “having a form of piety, but denying the power of it. And keep turning away thyself from **these**.” They profess to know God but they deny him in works, Tit 1:16: “They are professing to know **God**, but are denying *Him* in works, being abominable and disobedient, and found worthless (as to) every good work.” The false prophets are denying the Lord that bought them, 2Pe 2:1: “But **there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction.”

**Is having neither the Father.** The denial of the Son means this one is not having a relationship with God. This universal fact of refusing Jesus as the only begotten Son is condemned already, Joh 3:18: “**The one** who is believing (on) Him is not being judged; but the one who is believing not already has been judged, because he has not believed (on) the name of the only begotten Son of God,” and the wrath of God is abiding on him, Joh 3:36: “**The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him.”

### 1 John 2:24

**Ye**, is the word of emphasis in this sentence. This personal pronoun with the verb makes it as subject in emphatic position and joining with the verb as “**ye yourselves.**” This is a direct appeal to the readers. John just finished with rejecting the heretics, now turns his attention to those who are not denying the Son.

**Heard (from) beginning** is the same as in 1Jo 2:7. In that verse, we understood that it was from the beginning of Christ’s ministry as Jesus spoke of abiding in him, Joh 15:4: “**Abide** (in) Me, and I Myself (in) you. **As** the branch is not being able to be bearing (of) itself unless it should abide (in) the vine, so neither ye yourselves *are being able* unless ye should abide (in) Me.”

**Let it keep abiding.** The “it” is the message from Jesus. The verb is present tense imperative.

**If** is the word of emphasis in this sentence. This conditional statement depends upon whether these believers will continue abiding in that exhortation.

**Should abide** is past tense subjunctive means an action in the past only takes one decision to remain or to depart.

**Also ye yourselves will abide (in) the Son and (in) the Father.** The repetition is a statement that these readers have accepted the appeal and the future tense brings a bright future of being at home with Jesus and God. Remaining with Jesus will bring safety and effectiveness with God as we are in light, Joh 12:46: **"I** Myself a Light have come (into) the world, in order that everyone who is believing (on) Me may not abide (in) the darkness." And this future is bright at his coming, 1Jo 2:28.

## 1 John 2:25

**This** is the word of emphasis in this sentence. John used this saying first as this is the message, 1Jo 1:5: **"And this is** the message which we have heard (from) Him **and we are announcing** to you, that God is Light and there is absolutely no darkness (in) Him;" then this is the antichrist, 1Jo 2:22; and now this is the promise.

**The promise** is eternal life, Joh 17:3: "And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent." At the beginning of the church, this Greek word was used for the coming of the Holy Spirit, Lu 24:49: "And **behold**, I Myself am sending the promise of My Father (upon) you; but yourselves remain (in) the city of Jerusalem until ye be clothed with power (from) on high." Ac 1:4: "**And while He was being assembled with them He charged them** to not be departing (from) Jerusalem, but to be awaiting the promise of the Father, which ye heard of Me;" 2:33: "Therefore *after* He has been exalted **by the right hand** of God, and has received the promise of the Holy Spirit (from) the Father, He poured out this which ye yourselves are now beholding and are hearing." But soon as the pouring of the Spirit arrived, this message changed to what it was intended in the Old Testament, eternal life, Ac 2:39: "For the promise is **to you** and to your children, and to all the ones (at) a distance, as many as *the* LORD our God should call." 7:17: "But as the time of the promise **was drawing near** which God swore to Abraham, the people increased and multiplied (in) Egypt," 13:23,32: "God raised up a Savior **of this one** (of) the seed (according to) *the* promise to Israel, <sup>Ac</sup> And **we** ourselves are preaching to you *the* promise which made (to) the fathers, that God has fulfilled this to us their children, having raised up Jesus;" 26:6: "and now I have stood being judged (for) *the* hope of the promise *which* was made (to) the fathers (by) God." Why was this change at the beginning of the Church? It was because the followers of Jesus did not understand the spiritual kingdom which is the church, then when the Holy Spirit came, the Comforter recalled to them what this promise pertained. In John's Gospel, he explained the sayings of Jesus as now he fully understood what he meant, Joh 2:21: "But **this One** Himself was speaking (concerning) the temple of His body." **Eternal life** are favourite words of John, Joh 3:15,16,36: "in order that everyone who is believing (on) Him may not perish, but might be having eternal life. For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life. **The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him." 5:24,39: "**Verily** verily **I am saying** to you, "the one who is hearing, My word and is believing the One Who sent Me, is having eternal life, and is not coming (into) judgment, but has passed (out of) death (into) life." **Keep searching** the scriptures, for ye yourselves are thinking to be having eternal life (in) them, and these ones are the ones who are witnessing (concerning) Me;" 6:40,47,68: "**And this is** that will of the One Who sent Me, in order that everyone who is seeing the Son and is believing (on) Him, might be having eternal life, and I Myself will raise Him up at the last day. **Verily** verily I am saying to you, the one who is believing (on) Me is having eternal life. **Therefore Simon** Peter **answered** him, LORD, (to) whom will we go? Thou are having **words** of eternal life;" 10:28: "and I Myself am giving to them eternal life; and they shall in no wise perish (for) ever, and anyone will not seize them (out of) My hand." 12:25,50: "**The one** who is loving his life (in) this world will lose it, and the one who is hating his life (in) this world will keep it (to) eternal life; and I

know that His commandment is life eternal; therefore what I Myself am speaking, as the Father has said to Me, so I am speaking.” Paul in his thesis on the doctrine of salvation to the Romans used these words favorably, Ro 2:7: “**To the ones** (with) endurance in good work, are seeking glory and honor and incorruptibility, eternal life.” 5:21: “in order that as that sin reigned (in) death, so also that grace may reign (through) righteousness (to) life eternal, (through) Jesus Christ our LORD.” 6:22,23: “But **now** *because* ye were set free (from) that sin, and became bondmen to God, ye are having your fruit (unto) sanctification, and the end *is receiving* eternal life. For **the wages** of sin *is* death; but the free gift of God *is* eternal life (in) Christ Jesus our LORD.” In this epistle, John used these words regularly, 1Jo 1:2 3:15 5:11,13,20.

### 1 John 2:26

**I wrote** is past tense concerning a matter John wrote earlier in this epistle about these heretics, 1Jo 2:18.

**These things**, is the word of emphasis in this sentence. This plural pronoun refers to how these heretics were among the Christians, and then left, but still may have influence on these Christians.

**Were leading astray** is present tense participle meaning that in the past these heretics were found out but now are continuously deceiving these Christians, 1Jo 1:8. These wandering Christians need to cease of straying and come back to the Shepherd. Let us remind ourselves that we were all like sheep that have gone astray, Isa 53:6: “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.” Let us rescue the sheep from these wolves, Ac 20:29: “For **I** myself know this, that (after) my departure grievous wolves will come in (among) you, *who* are not sparing the flock.”

### 1 John 2:27

**Ye** is the word of emphasis in this sentence. This pronoun with the verb gives emphasis and emphatic terms as “**ye yourselves**.” John did this also previously in 1Jo 2:24. There the message of abiding should remain in them. Now apply the message by allowing the Holy Spirit do its work.

**Received** is past tense meaning that these readers obtained this anointing, 1Jo 2:20.

**Is abiding (in) you**, means that the Holy Spirit is remaining in these believers.

**And ye are not having need.** The verb is present tense meaning that all believers are not having necessity of a teacher as we are possessing one in the Holy Spirit. This is opposite which RC have taught for centuries which led to the dark ages and still hold to this teaching today. RC tells their followers to read the Bible but leave the interpretation to the Church as: interpretation must be done in the tradition of the whole Church. Catholics believe that the teaching authority (Magisterium) of the Catholic Church (headed by the Pope) has a God-given mission to interpret and teach both Scripture and Tradition.

**Anyone might be teaching you.** We do not need any man especially heretics as mentioned in previous verse to be teaching us. This verb is present tense subjunctive meaning this purpose clause reveals what we are not having need. These notes are to help, but they are not the Word of God. Search the Scriptures, Joh 5:39: “**Keep searching** the scriptures, for ye yourselves are thinking to be having eternal life (in) them, and these ones are the ones who are witnessing (concerning) Me.” The Word of God will impart instruction and the Holy Spirit will be our guide. This does not mean that we need not to read and study what the Bible teaches. It does teach that we are all responsible for what we read and what we do with it, Lu 8:8: “and other fell (upon) the good ground, and it sprung up *and* produced a hundredfold fruit. He was saying *and* was crying **these things**, let the one who is having ears to be hearing keep hearing.” We need the understanding of the Word as our sword is to combat heresies, Eph 6:17: “also receive the helmet of salvation, and the sword of the Spirit, which is God’s word.”

It is true, not a lie, it taught you, ye will abide (in) him. The verbs here are present tense, present tense, past tense, and then future tense. MSS changed the last to present tense because they were only looking at the verb by itself. The teaching in the past from Jesus that another Comforter will come, for this abiding is future tense. This fulfillment of this prophecy from Jesus at Pentecost presents truth, and there is no falsehood with this teaching.

## 1 John 2:28

**Little children** is the address as used before, 1Jo 2:1,12. He will use again later in 1Jo 3:7,18 4:4 5:21.

**Keep abiding** is the word of emphasis in this sentence. This verb is present tense imperative. We are to keep remaining in Jesus, 1Jo 2:24. Scriptures also tell us to keep abiding in our calling, 1Co 7:20,24: “Let each (in) the calling in which he was called, keep abiding (in) this. Let each (in) which he was called, brethren, keep abiding (in) that (with) God;” to keep abiding in the things we learned, 2Ti 3:14: “But thou thyself keep abiding (in) these things thou learned and was assured of, *because* thou know (from) whom thou learned;” to keep abiding in brotherly love, Heb 13:1: “Let the brotherly love keep abiding.”

**He should be manifested** is past tense in passive voice subjunctive. This purpose clause in the past tense shows that this future event will happen only once. This appearance of our Lord will be instant, not a Messianic Age as many Jewish customs teach today.

**And may not be put to shame** is past tense in passive voice subjunctive. Another purpose clause in the past tense displaying at that moment there will be no disgrace or dishonour.

**(At) His coming.** This word is parousia. His coming will come with lightning from the east, Mt 24:27: “For **as** the lightning is coming forth (from) *the* east and is appearing (as far as) *the* west, so will also the coming of the Son of man be.” It will as the days of Noah, Mt 24:37: “But **as** the days of Noe *were*, so will also the coming of the Son of man be.” There will be a resurrection according to rank, 1Co 15:23: “But **each** (in) his own rank *is being explained*: Christ *is the* first-fruit, then the ones of the Christ *are* (at) His coming.” There is hope and joy, 1Th 2:19: “For **what** *is* our hope or joy or crown of boasting? Or *are* **not** even ye yourselves (before) our LORD Jesus (at) His coming?” It will be with all the saints, 1Th 3:13: “(for) to establish your hearts blameless (in) holiness (before) God and our Father, (at) the coming of our LORD Jesus Christ (with) all His saints.” There are those who are alive, 1Th 4:15: “For **this** we are saying to you (in) *the* word of *the* LORD, that we ourselves the living ones who are remaining (to) the coming of the LORD, shall in no wise anticipate the ones who fell asleep.” Prayer of sanctification is given for this day, 1Th 5:23: “Now may God of peace **Himself** sanctify you wholly; and may your entire spirit and soul and body be preserved blameless (at) the coming of our LORD Jesus Christ.” There will be a gathering together unto him, 2Th 2:1: “Now **we are beseeching you**, brethren, (by) the coming of our LORD Jesus Christ and our gathering together (to) Him.” The wicked one will be destroyed by his brightness, 2Th 2:8: “and then the lawless *one* will be revealed, whom the LORD will consume with the breath of His mouth, and will annul by the appearing of His coming.” It is after the working of Satan, 2Th 2:9: “whose coming is (according to) *the* working of Satan (in) every power and signs and wonders of falsehood.” Exhortation for patience, Jas 5:7: “Therefore **be patient**, brethren, (till) the coming of the LORD. Behold, **the husbandman** *is awaiting for* the precious **fruit** of the earth *and is being patient* (for) it until it should receive *the* early and latter rain.” Exhortation for strength, Jas 5:8: “**Be ye patient also yourselves, establish ye** your **hearts**, because the coming of the LORD has drawn near.” This event was made known, 2Pe 1:16: “For *because* we have **not** followed out cleverly-imagined fables, we made known to you *the* power and coming of our LORD Jesus Christ, but *because* we have become eye-witnesses of His majesty.” Some doubt this promise, 2Pe 3:4: “and are saying, where is the promise of His coming? For since **the fathers** fell asleep, all things thus are continuing (from) *the* beginning of *the* creation.” The heavens will be dissolved, 2Pe 3:12: “*who* are expecting and hastening the coming of the day of God (by reason of) which *the* heavens *which* are on fire will be dissolved, and *the* elements *which*



are burning with heat are being melted?” Why did God use the same word for two different events? It is to confuse the wise, Lu 10:21: “ **(In) the same hour** Jesus rejoiced in the spirit, and said, I am praising Thee, Father, LORD of the heaven and the earth, that Thou hid these things (from) wise and prudent, and revealed these things to babes: yea, Father, for it was thus well pleasing before Thee.” As in the Old Testament, the prophets put the appearing of Jesus Christ and the second coming in the same breath. It is like two mountain tops and these old saints did not see the Church Age in the valley between the two mountain tops. Just like today, the post-tribulation believers do not see the coming of Jesus in the air for his church. The second coming will be visible and to the earth. We will not look in detail at this matter, but read the following to have a better understanding of Christ’s return for his Church, Pre-Tribulation Catching Away: Immanency, Php 3:20: “For our **commonwealth** is existing (in) *the* heavens, (out of) which also we are awaiting for ourselves *the* Saviour LORD Jesus Christ,” 1Th 1:9-10: “for they themselves are reporting (concerning) us what entrance we are having (to) you, and how ye turned (to) God (from) idols, to be serving a living and true God, and to be awaiting His Son (from) the heavens, Whom He raised (from among) the dead, Jesus Who was delivering us (from) the coming wrath.” Re 22:20: “The one who is testifying these things **is saying**, yea, I am coming quickly. Amen; yea, I am coming, LORD Jesus.” Promises, 1Th 1:10: “and to be awaiting His Son (from) the heavens, Whom He raised (from among) the dead, Jesus Who was delivering us (from) the coming wrath.” 5:4-10: “But **ye** yourselves, brethren, are not (in) darkness, in order that that day as a thief may overtake you: ye yourselves are all sons of light and sons of day; we are not of night nor of darkness. Therefore **so** let us not keep sleeping as also the rest *are*, but let us keep watching and keep being sober. For **the ones** who are sleeping by night are sleeping, and the ones who are getting drunk by night are getting drunk; but we ourselves who are of day should be being sober, having put on *the* breastplate of faith and love, and a helmet a hope of salvation; because God destined not us (for) wrath, but (for) obtaining salvation (through) our LORD Jesus Christ, Who died (for) us, in order that whether we might be watching or we might be sleeping, we may live together (with) Him.” Removal of the Holy Spirit, which The One who restrains sin in the world, 2Th 2:3-12: “Let not anyone deceive you (in) any way; because *it will not be* unless the apostasy should come first and the man of sin shall be revealed, the son of perdition, who is opposing and exalting himself (above) all *who* are called God or object of veneration, so that he shall sit down (in) the temple of God as God, *who* is setting forth himself that he is god. Are ye not remembering that, *while* I was yet (with) you, I was saying these things to you? Yes! And now ye know the One who is restraining (for) *that* he shall be revealed (in) His own time. For **the hidden thing** of lawlessness is already working, only the One Who was restraining at present until *now* may be *gone* (out of) *the* midst; and then the lawless *one* will be revealed, whom the LORD will consume with the breath of His mouth, and will annul by the appearing of His coming; whose coming is (according to) *the* working of Satan (in) every power and signs and wonders of falsehood, and (in) every deceit of unrighteousness (in) the ones who are perishing, because they received not the love of the truth (for) they shall be saved; and (on account of) this God will send to them a working of error, (for) *that* they believed the false *lie*; in order that all who have believed not the truth but have delighted (in) unrighteousness may be judged.” And the promise is deliver the church from wrath, 1Th 5:9: “because God destined not us (for) wrath, but (for) obtaining salvation (through) our LORD Jesus Christ.”

## 1 John 2:29

**If** is the word of emphasis in this sentence. This conditional phrase is based upon the intellectual knowledge (*oida*) of God’s righteousness.

**Righteous** is without an article meaning the nature of God is justice, 1Jo 2:1. In any suit of law, there has to be proper judgment. God is always right, 1Jo 1:9. So in the judicial sense, all will be rendered what his due. There is no injustice with God, only righteous judgment. We misplace God’s judgment as condemnation, but the unsaved are condemned already, Joh 3:18. Jesus did not come to condemn, but to save the world, Joh 3:17. The condemnation is that man loves darkness because their deeds are evil, Joh 3:19. Refuge must be sought in God, Ps 46:1: “God *is* our refuge and strength, a very present help in trouble.”

**Is practising** is present tense meaning producing integrity to be approved by God. Even though this is continuous righteous acts, this does not mean every moment in a person's life as this would make them sinless and this is against the teaching of earlier, 1Jo 1:8. This teaching is of habitual living. The new birth results in doing righteousness.

**Ye are knowing** is present tense meaning that this one is continuously personally knowing. The moment this person is not practising righteousness, this person will be blind, 2Pe 1:9: "for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins." In this blindness, this one will not personally know if this one has been begotten of him.

**Has been begotten** is perfect tense in passive voice. This verb means God making men his sons through faith in Christ's work. We are not born by blood (not because our parents were Christians), not of will of the flesh (not by our works), not by the will of man (we cannot persuade someone's salvation or even pay by lighting candles to get them into heaven), but by the will of God, Joh 1:13: "the ones *were not born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God."

### 1 John 3:1

We have looked at in the first chapter of this epistle our fellowship with God and with one another depends our walk in the light, 1Jo 1:7. In the second chapter, John has given us three tests to see if we are in this fellowship. The first test was knowing him, 1Jo 2:3. The second test was loving him which is transcending to loving our brethren, 1Jo 2:10. And the third and final test was living for him, 1Jo 2:29. Now we come to the next aspect of the security of the believer, our relationships. For every good relationship, it must begin with God. So John will reveal man's relationship to God.

### III. Relationships, 1Jo 3:1-24

#### A. Man to God, 1Jo 3:1-9

1 **See** what love the Father has given to us, in order that we may be called children of God; (on account) of this the world is knowing us not, because it knew him not. 2 **Beloved** now we are children of God, and it was not yet manifested what we will be; but we know that if he should be manifested, we will be like him, for we will see him as he is. 3 **And everyone** who is having this hope (in) him, is purifying himself, even as he himself is pure. 4 **Everyone** who is practising sin, also is practising lawlessness, **and that sin** is that lawlessness. 5 **And ye know** that he himself was manifested, in order that he may take away our sins; and there is no sin (in) him. 6 **Everyone** who is abiding (in) him, is not sinning; everyone who is sinning, has not seen him, nor has known him. 7 Little children, let no one keep leading you astray; the one who is practising righteousness, is righteous, 8 the one who is practising sin, is (of) the devil; because the devil is sinning (from) *the* beginning. **(For) this** the Son of God was manifested, in order that he may undo the works of the devil. 9 **Everyone** who has been begotten (of) God, is not practising sin, because his seed is abiding (in) him; and he is not being able to be sinning, because he has been begotten (of) God.

**See** is the word of emphasis in this sentence. This verb is past tense imperative. John wants us to start to perceive with any of our senses the love from our Heavenly Father so we can notice, discern, cherish, and discover the beauty of our God. This is *eidw* not *oida*, as to know would be perfect tense not past tense. This is to see. This word and tense is found at the resurrection, Mt 28:6: "He is **not** here; for He was arisen, as He said. **Come!** See the place where the LORD was lying." Also found at the feeding of thousands, Mr 6:38: "**And that One** is saying to them, how many loaves are ye having? **Keep going** and see. **And because they knew they are saying**, *we are having* five loaves, and two fishes." Also Jesus pointing out the fig tree, Lu 21:29: "**And He spoke a metaphor** to them: behold the fig tree and all the trees." Also Jesus showing his hands to doubting Thomas, Lu 24:39: "**See** My hands and My feet, that I Myself am He. Handle Me and see, for a Spirit is not having flesh and bones, as ye are seeing Me *Who* is

having.” Also Jesus asked his followers to come and see where he was staying, Joh 1:39: “**He is saying** to them, keep coming and see. **They went and saw** where He is abiding; **and they abode** (with) Him that day. **Now the hour was** about *the* tenth.” Also the woman at the waterpot ask the men to come and see a man if this one is the Christ, Joh 4:29: “come, see a Man Who told me all things whatsoever I did: perchance is this the Christ?” Also the sermon by Paul recorded by Luke, Ac 13:41: “behold, the despisers, and wonder and perish: for I am working a work (in) your days, which in no wise ye shall believe if one should be declaring *it* to you.” Also Paul who is writing in his own asked them to notice this, Ga 6:11: “**See** in how large letters I wrote to you with my *own* hand.” All of these examples show that they want us to observe very closely what was taking place. The singular (*ide* or *idou*) is used for a mere thought (*behold*), but the plural is used of something actually visible. No one has ever seen God but we can see the love that he has given to us.

**What love** is the direct object of the verb to see. What is an adjective modifying love. It means what manner of in terms of quality this love portrays. First, God is love, 1Jo 4:8,16: “**The one** who was not loving, **knew not God**; because God is love. And **we ourselves have known and have believed** that love which God has (in) us. **God** is love, and the one who is abiding (in) that love, is abiding (in) God, and God (in) him.” The nature of God is love. Secondly, love is the fruit of the Spirit, Ga 5:22: “But **the fruit** of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith.” Third, love is the end of the commandment, 1Ti 1:5: “but the end of the charge is love (out of) a pure heart and a good conscience and unfeigned faith,” which is Christ, Ro 10:4: “For Christ *is* **the end** of *the* law (for) righteousness to everyone who is believing.” And finally, love of the world is not the love of the Father, 1Jo 2:15: “**Stop loving the world, nor the things** (in) that world; if anyone should be loving the world, the love of the Father is not (in) him.” When there is love from God, there is always truth, 2Jo 1:3: “**There will be** (with) us, grace, mercy, *and* peace (from) God *the* Father, and (from) *the* LORD Jesus Christ, the Son of the Father, (in) truth and love.” When there is no truth, there is no love, 2Th 2:10: “and (in) every deceit of unrighteousness (in) the ones who are perishing, because they received not the love of the truth (for) they shall be saved.” Hereby, because of his great love, God loved us, Eph 2:4: “but God, *Who* is rich (in) mercy, (because of) His great love wherewith He loved us.”

**The Father has given to us** is perfect tense that God has bestowed upon us in the past with abiding results. What has he furnished for us? God has given us power, Mt 9:8: “And *after* the **crowds have seen** *it* they **wondered, and glorified God**, Who has given such authority to men;” mysteries of the kingdom, Mt 4:11: “Then **the devil is leaving Him**; and behold, **messengers came and were ministering to Him**,” sonship, Joh 1:12: “**but** as many as received Him **He gave** to them **authority** to become children of God, to the ones who were believing (on) His name;” his only begotten Son, Joh 3:16: “For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life;” life, Joh 6:33: “For **that bread** of God is the One Who is coming down (out of) the heaven, and is giving life to the world;” whatsoever we ask, Joh 11:22: “But even now I know that whatsoever Thou should ask of God, God will give to Thee;” the gift of the Holy Spirit, Ac 11:17: “Therefore if God gave to them **the like gift** as also to us, *who* has believed (on) the LORD Jesus Christ, and who am I myself able to forbid God?” repentance unto life also to the Gentiles, Ac 11:18: “**And after they have heard** these things **they were silent, and glorified God**, saying, then indeed God gave repentance (unto) life also to the Gentiles.” 2Ti 2:25: “disciplining the ones who are opposing (in) meekness, if perhaps God may give to them repentance (to) acknowledgment of *the* truth,” a king in Saul, Ac 13:21: “and then they asked for a king, and God gave to them Saul son of Cis, a man (out of) *the* tribe of Benjamin, forty years;” hope, Ro 5:5: “and that hope is not making *us* ashamed; because the love of God has been poured out (in) our hearts (by) the Holy Spirit Who has been given to us;” grace, 1Co 1:4: “**I am thanking my God** always (concerning) you, (for) the grace of God which was given to you (in) Christ Jesus,” Jas 4:6: “**But He is giving greater grace**; wherefore **it is saying**, God is setting Himself against *the* proud, but He is giving grace to *the* lowly;” new body at the resurrection, 1Co 15:38: “and God is giving to it a body according as He willed, and to each of the seeds its own body;” victory, 1Co 15:57: “but thanks *is* to God to Whom is giving to us the victory (by) our LORD

Jesus Christ;" the earnest of the Spirit, 2Co 5:5: "Now **the One** Who wrought us out (for) this same thing *is* God, Who also gave to us the earnest of the Spirit;" the ministry of reconciliation, 2Co 5:18: "And **all things** *are* (of) God, Who reconciled us to Himself (by) Jesus Christ, and gave to us the service of reconciliation;" his Holy Spirit, 1Th 4:18: "So **keep encouraging one another** (with) these words;" spirit of power and love, and of a sound mind, 2Ti 1:7: "for God gave us not a spirit of cowardice, but of power, and of love and of wise discretion;" eternal life, 1Jo 5:11: "And **this** is the witness, that God gave to us eternal life; and this same life is (in) His Son." To the unsaved God has given them the spirit of slumber, Ro 11:8: "according as it has been written, God gave a spirit of slumber to them, *so that* eyes were not seeing, and ears were not hearing, (unto) this day;" but unto us the spirit of wisdom and revelation in knowledge of him, Eph 1:17: "in order that the God of our LORD Jesus Christ, the Father of glory, may give to you, *the* spirit of wisdom and revelation (in) *the* knowledge of Him," Jas 1:5: "But **if** anyone of you is lacking wisdom, let him keep asking (from) God Who is giving to all freely, and is reproaching not, and it will be given to him." 1Jo 5:20: "**And we know** that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are (in) that true One, (in) His Son Jesus Christ. **He** Himself is the true God, and *the* eternal life."

**We may be called children of God.** This verb is past tense subjunctive. This purpose clause is bearing the title as Christians. We are called children of God when we are peacemakers, Mt 5:9: "The peacemaking *ones are* **blessed**; for they themselves will be called sons of God;" not just people, Ro 9:26: "And **it will be**, (in) the place where it was said to them, ye yourselves are not My people, there they will be called sons of *the* living God." We have become children of God, Joh 1:12: "but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name," as sons of God, Ro 8:14: "for as many as are being led by *the* Spirit of God, these ones are sons of God." For we are all sons of God through faith in Jesus Christ, Ga 3:26: "For ye are **all** sons of God (through) faith (in) Jesus Christ." Because we are sons, God sent forth his spirit into our hearts, Ga 4:6: "But because **ye are** sons, God sent forth the Spirit of His Son (into) your hearts, *Which* is crying, Abba, the Father." Since we are children, we are heirs, Ro 8:17: "And since *we are* **children**, *we are* also heirs: heirs indeed of God, and joint-heirs of Christ; if indeed we are suffering together, in order that we may be glorified together."

**Is knowing us not** is present tense meaning the world is continuously not personally knowing us.

**It knew him not** is past tense meaning the world knew not personally God. They say as many Christians today that they knew God but they knew not Jesus, so they knew not the Father, Joh 14:7: "**If** ye had known Me, ye possibility had known also My Father; and (from) now ye are knowing Him, and have seen Him." These ones will hate Christ's followers because they have not known the Father nor Jesus, Joh 16:3: "And they will do **these things** because they knew not the Father nor Me." In Jesus' prayer in the garden, he said that the world has not known God, Joh 17:25: "Righteous Father, and the world knew not Thee, but I Myself knew Thee, and these ones knew that Thou Thyself sent Me." And no man knew who the Son was, Lu 10:22: "And He turned (to) the disciples *and said*, all things were delivered to Me (by) My Father, and no one is knowing who is the Son except the Father, and who is the Father, except the Son, and to whomsoever the Son should will to reveal *Him*." And when the Son was lifted up, they will know who Jesus is, Joh 8:28: "therefore Jesus said to them, when ye should lift up the Son of man, then ye will know that I am; and I am doing nothing (from) Myself, but as My Father taught Me, I am speaking these things." But how did Peter proclaim that Jesus was the Christ, the Son of God? It was not from his own understanding but from God, Mt 16:17: "And Jesus answered and said to him, thou art blessed, Simon Bar-Jonas, for flesh and blood revealed *it* not to thee, but My Father Who *is* (in) the heavens."

**Beloved** is another address of how dear these readers are to John, 1Jo 3:21 4:1,7,11. Paul wrote to his fellow Christians not to shame them but to admonish them, 1Co 4:14: “I am **not** writing these things so that I am shaming you, but I am admonishing you as my beloved children are.”

**Now we are children of God.** The adverb “now” means at this time as saying they were not children before. All men are not born Christians, they must be born again, Joh 3:3: “Jesus answered and said to him, verily verily I am saying to thee, unless anyone should be born anew, he is not being able to see the kingdom of God.” And we are not born by blood, by the flesh nor the will of man, but by God, Joh 1:13: “the ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God.”

**Children**, we are heirs, Ro 8:17: “And since *we are children*, *we are* also heirs: heirs indeed of God, and joint-heirs of Christ; if indeed we are suffering together, in order that we may be glorified together.” As children of disobedience, they are under bondage of corruption or servants unto sin, but as children of God, we are unto glorious liberty, Ro 8:21: “that also the creature itself will be freed (from) the bondage of corruption (into) the freedom of the glory of the children of God.” As children of God, we are children of promise, Ro 9:8: “**That** is, the children of the flesh, these ones *are* not children of God; but the children of the promise are being reckoned (for) seed.” But there is expectation for the children of God, that we should be blameless and harmless, Php 2:15: “in order that ye may be faultless and simple, children of God unblamable (in) *the* midst of a crooked and perverted generation, (among) whom ye are appearing as luminaries *are* (in) *the* world.”

**It was not yet manifested** is past tense in the passive voice. There were three mysteries found in the New Testament which was not revealed unto the Old Testaments saints. The first was the spiritual kingdom, the church, which would include both Jew and Gentile alike, Mt 13:11: “And that One Who has answered said to them, “it has been given to you to know the hidden things of the kingdom of the heavens, but it has not been given to them.” Ro 16:25: “Now **to the One** Who is being able to establish you (according to) my glad tidings and the proclamation of Jesus Christ, (according to) a revelation of *the* hidden things *which* has been kept secret in times of the ages,” Eph 1:9: “*because* He has made known to us the hidden thing of His will, (according to) His good pleasure, which He purposed (in) Himself.” Eph 5:32: “This **hidden thing** is great, but I myself am speaking (as to) Christ and (as to) the assembly.” Col 1:26,27: “the hidden thing which has been hidden (from) the ages and (from) the generations, but now was made manifest to His saints; to whom God willed to make known what the riches of the glory of this hidden thing *are* (among) the nations, which is Christ (in) you the Hope of glory.” 1Ti 3:16: “And **confessedly** great is the hidden thing of piety: God was manifested (in) the flesh, was justified (in) *the* Spirit, was seen by messengers, was proclaimed (among) *the* nations; was believed on (in) *the* world, was received up (in) glory;” the second was the resurrection of the dead, 1Co 15:51: “Behold I am telling hidden things to you: we all will not fall asleep; but we all will be changed.” And the third, is the church being taken out (the catching up which many call the Rapture), 2Th 2:7: “For **the hidden thing** of lawlessness is already working, only the One Who was restraining at present until *now* may be *gone* (out of) *the* midst.”

**What we will be**, not “who, plural” but “what, but singular neuter.” What suggests something unspeakable as we have not fully comprehended the likeness of God, as no man has seen God, Joh 6:46: “not that anyone has seen the Father, except the One Who is (from) God, this One has seen the Father.”

**But we know**, here is the contrast of not fully understanding, to intellectual knowledge of our likeness will be like God.

**If he should be manifested** is past tense in passive voice subjunctive. Many translations have change “if” to “when” because it sounds like this event is conditional on our knowledge. This is not so, the condition is if the last mystery would happen in John’s lifetime. In this verse is referring to this last mystery, if Christ should be revealed, we will be like him. It is not saying that John did not have imminent expectation of his return, but including himself with his readers, he did not want to put in writing that

Christ would return for his church during his lifetime, and by historical fact, he was correct. The translators were comparing the purpose clause (*ina otan*), 1Jo 2:28; but here it a conditional clause (*ean*). It is translated whosoever (*ean os*), and whensoever (*ean ws*), but if or though translated (*ean*). He refers to Christ as in 1Jo 2:28 or could be "it" as referring to the future manifestation mentioned earlier in the verse.

### 1 John 3:3

**Everyone** is the word of emphasis in this sentence. This adjective is individual as pointing out only the one who is having this hope.

**Is having** is present tense participle translated with the use of substantive modifying the word everyone. This one is continuously possessing this hope. Notice the singular subject and direct object. John is pointing out one possible individual who is expecting this one moment, to see our Lord as He is.

**Hope** means expectation. We have hope in the glory of God, Ro 5:2: “(through) Whom also we have had access (by) faith (into) this grace (in) which we have stood; and we are boasting (in) hope of the glory of God.” Col 1:27: “to whom God willed to make known what the riches of the glory of this hidden thing *are* (among) the nations, which is Christ (in) you the Hope of glory;” to another world, Ro 5:5: “and that hope is not making *us* ashamed; because the love of God has been poured out (in) our hearts (by) the Holy Spirit Who has been given to us;” in the unseen, Ro 8:24: “For we were saved **in hope**; but hope *which* is being seen is not hope; for what anyone is seeing why also is he hoping for?” in our learning of Scriptures, Ro 15:4: “For **as many things as** were written before, they were written before (for) our instruction, in order that we might have the hope (through) the endurance and (through) the encouragement of the scriptures;” with all joy and peace from the God of hope, Ro 15:13: “Now may **God** of hope fill you with all joy and peace (while) *ye* were believing (for) *ye* was abounding (in) hope, (in) power of *the* Holy Spirit;” of the consolation, 2Co 1:7: “*because* *ye* know that as *ye* are partakers of the sufferings, so also of the encouragement;” of increased faith, 2Co 10:15: “not boasting (to) the things beyond measure (in) other’s labours, but having hope, *while* your faith is increasing, *so that* we were enlarged (among) you (according to) our rule (to) abundance;” of righteousness by faith, Ga 5:5: “for we ourselves are awaiting for ourselves by Spirit (out of) faith *the* hope of righteousness;” of his calling and the riches of the glory of his inheritance in the saints, Eph 1:18: “*because* the eyes of your mind have been enlightened, *that* *ye* may know what is the hope of His calling, and what *is* the riches of the glory of His inheritance (in) the saints,” 4:4: “*There is one body* and one Spirit, even as also *ye* were called (in) one hope of your calling;” in honour the Gospel, Php 1:20: “(according to) my earnest expectation and hope, that I will be ashamed (in) nothing, but (in) all boldness, as always, also now Christ will be manifested (in) my body whether (by) life or (by) death;” in eternal happiness, Col 1:5: “(on account of) the hope which was being laid up for you (in) the heavens, which *ye* heard of before (in) the word of the truth of the glad tidings;” of the Gospel, Col 1:23: “if indeed *ye* are continuing in the faith *because* *ye* are founded and *because ye are* firm, and *because ye* are not moving away (from) the hope of the glad tidings, which *ye* heard, which was proclaimed (in) all the creation which *is* (under) the heaven, of which I myself Paul became a servant.” 1Pe 3:15: “but sanctify the LORD God (in) your hearts, and *be* ready always (for) a defense to everyone who is asking you an account (concerning) the hope (in) you, (with) meekness and fear;” in our Lord Jesus Christ, 1Th 1:3: “*because* *ye* are remembering unceasingly your work of faith and labour of love and the endurance of hope of our LORD Jesus Christ, (before) our God and Father;” 1Ti 1:1: “**Paul** a sent one of Jesus Christ (according to) *the* command of God our Saviour and of *the* LORD Jesus Christ our hope;” in the souls which are saved through our ministry, 1Th 2:19: “For **what** *is* our hope or joy or crown of boasting? Or *are not* even *ye* yourselves (before) our LORD Jesus (at) His coming?” of salvation, 1Th 5:8: “but we ourselves who are of day should be being sober, having put on *the* breastplate of faith and love, and a helmet a hope of salvation;” of eternal life, Tit 1:2: “(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time,” Tit 3:7: “in order that we may become heirs, *because* we have been justified by His grace (according to) *the* hope of eternal life;” in Christ as Son, Heb 3:6: “but Christ *is faithful* as a son *is faithful* (over) His house, Whose house we ourselves are, if indeed we should hold the boldness and the boasting of the hope (unto) *the*

end;” unto the end, Heb 6:11: “But **we are desiring** *that* each of you show the same diligence (to) the full assurance of the hope (unto) *the* end;” in the resurrection of the dead, 1Pe 1:3: “**Blessed** *be* the God and Father of our LORD Jesus Christ, Who begot us again (according to) His great mercy (unto) a living hope (through) *the* resurrection of Jesus Christ (from among) *the* dead;” in God, 1Pe 1:21: “who are believing (through) Him (in) God, Who raised Him up (from among) *the* dead and gave to Him glory, so that your faith and hope might be (in) God.” We get hope through grace, 2Th 2:16: “But our LORD Jesus Christ **Himself**, and God and our Father, Who has loved us and has given *us* eternal encouragement and good hope (by) grace;” as blessed, Tit 2:13: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;” as it is impossible for God to lie, Heb 6:18: “in order that (by) two unchangeable things, (in) which *it was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope;” and that he is faithful, Heb 10:23: “**let us keep holding fast the confession** of the unwavering hope, for the One Who is promising *is* faithful.” Here is the hope that we will be like Jesus for we will see him as he is, 1Jo 3:2: “**Beloved** now we are children of God, and it was not yet manifested what we will be; but we know that if He should be manifested, we will be like Him, for we will see Him as He is.”

**Is purifying himself** is present tense meaning that this one is continuously purifying himself morally, Jas 4:8: “**near** to God, and He will draw near to you. **Cleanse** *your hands*, sinners, and **purify** *your hearts*, ye double-minded.” 1Pe 1:22: “*Since* ye have purified your **souls** (by) the obedience of the truth (through) *the* Spirit (unto) unfeigned brotherly love, love ye one another earnestly (out of) pure heart.”

**He is pure.** The believers are presented to Christ as pure virgins by Paul, 2Co 11:2: “For **I am being jealous** as to you with *the* jealousy of God; for I espoused you to one man to present *you* a chaste virgin to the Christ.” We need to thing on being pure, Php 4:8: “For **the rest**, brethren, whatsoever *things* are true, whatsoever venerable, whatsoever just, whatsoever pure, whatsoever lovely, whatsoever of good report, if any virtue and if any praise, keep considering these things.” We are exhorted to keep ourselves pure, 1Ti 5:22: “Keep laying hands quickly on no one, nor keep sharing in sins of others. Keep guarding thyself pure.” The believing wife needs to be holy that the word of God may not be blasphemed, Tit 2:5: “discreet, chaste, keepers at home, good, subject to their own husbands, in order that the word of God might not be being evil spoken of.” Wisdom from above is first pure, Jas 3:17: “**But that wisdom** from above is first pure, then peaceful, gentle, yielding, full of mercy, and of good fruits, impartial, and unfeigned.” Our conversation needs to be pure, 1Pe 3:2: “having witnessed your chaste conduct *which is carried out* (in) fear.” And here Christ is pure. As Jesus was pure from every fault, as without sin, Heb 4:15: “For we are **not** having a high priest *who* is not being able to sympathise with our infirmities, but *Who* has been tempted (in) all things (according to) *our* likeness, (apart from) sin.”

## 1 John 3:4

**Everyone** again is the word of emphasis in this sentence as in this last verse. This adjective again is individual as only the one who is doing sin is also doing lawlessness.

**Is practising sin.** This verb is present tense meaning this one is continuously doing sin. Notice the subject and the direct object are both singular. John is pointing out one individual who is doing the single sin. This sin is walking after the flesh, but if we are walking after the Spirit, there is no condemnation, Ro 8:1: “Therefore *there is* now **no** condemnation to the ones *who are* (in) Christ Jesus, *who* are walking not (according to) flesh, but (according to) *the* Spirit.” This person is practising sin because he is serving the law of sin with the flesh, Ro 7:25: “**I am thanking God** (through) Jesus Christ our LORD; therefore so I myself am serving with the mind indeed God’s law; but with the flesh sin’s law.” So by this verse, we need to serve the law of God with our mind. This law of God is life in Christ Jesus, Ro 8:2: “For **the law** of the Spirit of life (in) Christ Jesus set me free (from) the law of sin and of death.”

**Lawlessness** is the absence of law or non-observance of it. Our lawlessness is forgiven, Ro 4:7: “**They are blessed** of whom the lawlessness were forgiven, and of whom the sins were covered.” God will not

remember our lawlessness without the law in view, Heb 10:17: “and I will in no wise remember their sins and their lawlessness anymore,” just the curse of the law. Here it is a revolt against God or transgression of the commandment of love as the true law. Remember John is always focusing on our love for God and one another, not any specific laws of God. When we think of lawlessness, we think of law breakers such as murderers, thieves, and abusing people. Someone can be sweet, nice and respectful, but in their hearts, they are loving their own accomplishments, their own viewpoints, and their own wisdom. They are puffed up and wise in their own conceit, 1Co 1:20,21: “**Where** *is the* wise? **Where** *is the* scribe? **Where** *is the* disputer of this age? Made **not** God foolish the wisdom of this world? For since the world knew not God **(in) the wisdom** of God, God was pleased (by) the foolishness of the proclamation to save the ones who were believing;” Ro 1:21,22: “Because *after* **they have known** God, they glorified *Him* not as God or were thankful, but they became vain (in) their reasonings, and their heart without understanding was darkened: *because* they were professing to be wise they became fools.”

### 1 John 3:5

**Ye know** is the word of emphasis in this sentence. This word means intellectual knowledge (*oida*).

**He Himself was manifested.** This verb is past tense in passive voice. In verse 2, it was a future event, the catching up the church, now it refers to the past event when Jesus Christ was visible known, 1Jo 1:1,2: “**Which** was (from) *the* beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled (concerning) the Word of the Life; and that Life was manifested, and we have seen and are bearing witness, and are reporting to you that eternal Life which was (with) the Father and was manifested to us.” Jesus himself was plainly recognized as a sinless person. John wrote his gospel to show that Jesus is the Christ the Son of God, Joh 20:31: “But **these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name.” The Jews seek a sign and he gave not a sign except the one of Jonah. But here are the signs for those to believe, Joh 20:30: “Therefore Jesus **did many** other signs (in presence) of his disciples, which are not written (in) this book.” The first miracle was turning water into wine, Joh 2:10,11: “and he is saying to him, every man is setting first the good wine, and when they should drink freely then the inferior; thou thyself have kept the good wine (until) now. Jesus **did this beginning** of the signs (in) Cana of Galilee, and He manifested His glory; and His disciples believed (on) Him.” The second miracle was healing the nobleman’s son, Joh 4:53,54: “Therefore the father **knew** that *it was* (at) that hour (in) which Jesus said to him, “thy son is living.” And he himself and his house **believed**. Jesus **did** again this second **sign**, *after* He has come (out of) Judaea (into) Galilee.” The third miracle was the healing of the impotent man, Joh 5:9: “And **immediately** that man became well, and he took up his bed, and he was walking; and it was Sabbath (on) that day.” The fourth miracle was feeding of 5000 with five loaves of bread and two small fishes, Joh 6:13,14: “Therefore **they gathered together** and filled twelve hand-baskets of fragments (from) the five barley loaves which were over and above to the ones who had eaten. Therefore *after* the men saw what sign Jesus did, they were saying, this is truly the Prophet Who is coming (into) the world.” Those who believed said unto the religious leaders, when Christ is coming, will anyone do more miracles than this one? Joh 7:31: “But **many** (of) the crowd believed (on) Him, and were saying, “when the Christ should come will He do more signs than these which this *man* did?” No!” The fifth miracle was healing the man who was born blind by the pool of Siloam, Joh 9:7: “and He said to him, keep going, wash (in) the pool of Siloam, which is being interpreted, having been sent. Therefore **he went** and washed, and came seeing.” The sixth miracle was the raising of Lazarus from the dead, Joh 11:43,44,47: “And *after* He has said **these things**, He cried with a loud voice, Lazarus, come forth. And the one who had been dead **came forth**, *who* had bound the feet and the hands with grave clothes, and his face was being bound with a handkerchief. Jesus **is saying** to them, loose him and keep allowing *him* to be going. Therefore the chief priests and the Pharisees **gathered** a council, and were saying, what are we doing? For **this Man** is doing many signs.” The seventh and last was the resurrection, this bodily resurrection, as Jesus entered a room with the doors shut, Joh 20:25: “Therefore the other disciples **were saying** to him, we have seen the LORD. But **that one**



said to them, unless I should see the mark of the nails (in) His hands, and should put My finger (into) the mark of the nails, and should put my hand (into) His side, I will in no wise believe.” While Jesus was with them, he showed doubting Thomas the imprint of the nails in his hands and the javelin’s cut in his side, Joh 20:27: “Then he is saying to Thomas, keep bringing thy finger here, and see My hands; and keep bringing thy hand, and put *it* (into) My side; and stop becoming unbelieving, but believing.” There are other wonders and miracles are accounted by other gospels, but John wanted to only show the miracles that many observed. John did not mention the healing of Malchus right ear, but mentioned the cutting off, Joh 18:10: “Therefore Simon Peter *who* was having a sword, drew it, and smote the bondman of the high priest, and cut off his right ear. And the name to the bondman was Malchus.” On Luke the physician accounted for this miracle, Lu 22:51: “And Jesus answered and said, keep allowing thus far and He touched his ear and healed him.”

**He may take away our sins**, is past tense subjunctive. This purpose clause is the reason for Jesus coming to the world, Mt 1:21: “And **she will bring forth** a son, and thou will call His name Jesus; for He Himself will save His people (from) their sins.” Joh 1:29: “John is seeing on the morrow Jesus Who is coming (to) him, and is saying, see! the Lamb of God *is coming*, Who is taking away the sin of the world.” 1Ti 1:15: “The word *is faithful*, and worthy of all acceptation, Christ Jesus came (into) the world to save sinners, of whom I myself am first.” 1Pe 2:24: “Who Himself bore our sins (in) His body (upon) the tree, in order that we might be living in righteousness being dead to sins; by Whose bruise ye were healed.”

**There is no sin (in) Him**. Jesus committed no sin 1Pe 2:22: “Who did no sin, neither guile was found (in) His mouth;” he was holy, guileless, undefiled, and separated from sinners, Heb 7:26: “For **such** a high priest was being suited for us, *Who is* holy, harmless, undefiled, separated (from) sinners, and becoming higher than the heavens;” he knew no sin, 2Co 5:21: “for He made that One Who has known not sin *to be made* sin (for) us, in order that we ourselves might be becoming righteousness of God (in) Him;” he was without blemish and without spot, 1Pe 1:19: “but by precious blood of Christ as a lamb without blemish and without spot.”

### 1 John 3:6

**Everyone** is the word of emphasis in this sentence. This is the third time in this sequence that John uses this word of emphasis, 1Jo 3:3,4. This show the individuality of a person who is remaining in Christ. This adjective is not plural, but singular.

**Is abiding** is present tense meaning that this individual is continuously remaining in the Lord, Ro 8:1: “Therefore *there is* now **no** condemnation to the ones *who are* (in) Christ Jesus, *who* are walking not (according to) flesh, but (according to) *the* Spirit.” This one is walking in the Spirit, Ga 5:16,25: “But **I am saying**, keep walking by *the* Spirit, and ye shall in no wise fulfill *the* desire of *the* flesh. **If** we are living by *the* Spirit, let us keep also walking by *the* Spirit.”

**Is not sinning** is present tense meaning that this one is not continually sinning. This does not mean that this one will never sin, 1Jo 1:8. While this one is walking in the light, he is in fellowship with God, 1Jo 1:7.

**Is sinning** is present tense meaning that this one is continually sinning. The believer may occasionally sin, but will not be sinning habitually as the Father will discipline his children, Heb 12:5: “and ye have forgotten completely the exhortation, which He is addressing for Himself to you as to sons: my son, stop despising *the* discipline of *the* LORD, and stop fainting *because* ye are being reproved (by) Him.” Even worse the Lord will take home his children who will continue in disobedience, 1Jo 5:16: “**If** anyone should see his brother *who* is sinning a sin *which is* not (to) death, he will ask, and will give him life, for the ones who are not sinning (to) death. **There is** a sin (to) death; I am not saying (concerning) that *sin* in order that he may beseech.”

**Has not seen Him** is perfect tense meaning that these unbelievers have in the past never perceive Jesus as their Saviour and will have abiding results of what they are doing today and what judgment they will face in the future.

**Nor has known Him** is again perfect tense meaning that these believers also have in the past never personally known our Lord and are not personally knowing him today and through their wisdom will not know them, Joh 14:17: “the Spirit of truth, whom the world is not being able to receive, because it is perceiving Him not, nor it is knowing Him; but ye yourselves are knowing Him, for He is abiding (with) you, and will be (with) you.” The Holy Spirit will convict them of their sin, righteousness, and judgment, Joh 16:8: “and that One will come *and* will convict the world (concerning) sin and (concerning) righteousness and (concerning) judgment.”

### 1 John 3:7

**Little children** is the address to these Christians as before in 1Jo 2:1,12,28.

**No one** is the word of emphasis in this sentence. This adjective means nobody or nothing as it is a compound word of the numeral one and not “*mh.*”

**Keep leading you.** The verb is present tense imperative. This word means to cause to stray as to go astray from the truth. John has used this word twice before in this epistle. First of deceiving ourselves, 1Jo 1:8, and secondly, others seducing us, 1Jo 2:26. John is asking his reading to break the spell of these Gnostic dreamers.

**Righteous** is the nature of God, 1Jo 1:9 2:1,29. As we are born from this righteous one, we are righteous also, 1Jo 2:29.

### 1 John 3:8

**Practising sin** is also practising lawlessness, 1Jo 3:4. This one who is sinning has not seen nor has known him, 1Jo 3:6. And this one who is sinning is **of the devil because the devil is sinning from beginning.** These sinners cannot say that God is their Father, but the devil is their father, Joh 8:44.

**For this** is the word of emphasis in this sentence. The devil is father of mankind. God created mankind in his image and for his own, and since the fall, mankind has become children of the devil. God has provided a promise to Adam that God will not leave mankind without hope, Ge 3:15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” God will send a Messiah through the seed of woman and Adam believed and called the woman, Eve, which means mother of living, even though she was not pregnant. This promise gave eternal life to those who trusted in this promise and they started to call on the name of the Lord, Ge 4:26: “And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.” Since that time, God provided more evidence of a Messianic Kingdom and later in Isaiah of a suffering Messiah, Isa 53. These prophecies did not give evidence of the kingdom of God or heaven as Jesus revealed unto us. This mystery is the church age which we live today. Also the prophecies did not disclose in detail the resurrection, but did mention this mystery, Isa 26:19: “Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.” The oldest OT book, Job dwelt with this, Job 19:25,26: “For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God.” And the Psalmist spoke about the Messiah’s resurrection, but Jewish scholars did not understand this saying, Ps 16:10: “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”

**The Son of God** is known by the devil, Mt 4:6: “and is saying to Him, if Thou are the Son of God, throw Thyself down: for it has been written, He will give charge to His messengers (concerning) Thee, and they

will bear Thee (in) *their* hands, lest Thou should strike Thy foot (against) a stone.” Lu 4:3: “And the devil said to Him, if Thou Thyself are Son of God, speak to this stone in order that it may become bread,” and the unclean spirits, Mt 8:29: “and behold, they cried out, saying, what *are thou* to us and *we* to you, Jesus, Son of God? Came thou here to torment us (before) *the* time?” Mr 3:11: “and the unclean spirits, when they were beholding Him, were falling down before Him, and were crying, saying, Thou Thyself are the Son of God.” Lu 4:41: “and demons were going out also (from) many, crying out and saying, “Thou Thyself are the Christ the Son of God.” And He was rebuking and was not allowing them to be speaking because they knew *that* He is the Christ;” prophesied by the angel to Mary, Lu 1:32: “**This One** will be great, and He will be called Son of *the* Highest; and *the* LORD God will give to Him the throne of David His father;” by his disciples when Jesus calmed the sea, Mt 14:33: “and these ones who were (in) the ship came *and* worshipped Him, saying, truly Thou are Son of God!” by Peter’s testimony, Mt 16:16: “And Simon Peter answered and said, Thou Thyself are the Christ, the Son of the Living God.” Joh 6:69: “and we ourselves have believed and have known that Thou Thyself are the Christ the Son of the living God;” as Jesus bare record of this title, Joh 10:36: “whom the Father sanctified and sent (into) the world, are ye yourselves saying, “Thou are blaspheming,” because I said, I am Son of God?” 11:4: “But after Jesus has heard He said, this sickness is not (unto) death, but (for) the glory of God, in order that the Son of God may be glorified (by) it;” as John bare record of this title, Joh 1:34: “**And I** myself have seen, and have borne witness that this is the Son of God.” 20:31: “**But these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name;” as Nathanael testified this fact, Joh 1:49: “Nathanael answered and is saying to Him, Rabbi, Thou Thyself are the Son of God, Thou Thyself are the King of Israel;” as Martha testified on this title, Joh 11:27: “She is saying to Him, Yes, LORD; I Myself have believed that Thou Thyself are the Christ, the Son of God, the One Who is coming (into) the world;” by Paul who preached this fact, Ac 9:20; and Paul concerning in his epistles, Ro 1:4: “Son of God Who has been marked out (in) power, (according to) *the* Spirit of Holiness, (by) *the* resurrection of *the* dead, Jesus Christ our LORD,” 2Co 1:19: “for the Son of God Jesus Christ Who has been proclaimed (among) you (by) us, (by) me and Silvanus and Timotheus, became not yea and nay, but has become yea (in) Him;” Ga 2:20: “I have been crucified with Christ; yet I am living, no longer I myself, but Christ is living (in) me; but that which now I am living (in) flesh, I am living (in) faith, that *faith* of the Son of God, Who loved me and gave Himself (for) me.” Eph 4:13: “(until) we all may arrive (at) the unity of the faith and of the knowledge of the Son of God, (at) *the* measure of *the* stature of the fulness of Christ;” as the high priest requested confirmation from Jesus, Mt 26:63: “But Jesus was being silent and the high priest answered and said to Him, I am adjuring Thee (by) the living God, in order that Thou may tell us if Thou are the Christ, the Son of God.” Lu 22:70: “And all said, therefore Thou Thyself are the Son of God? And He was saying (to) them, ye yourselves are saying, I Myself am;” by these same Jews testified that Jesus claimed to be such, Joh 19:7: “The Jews answered him, we ourselves are having a law, and He is being bound to die (according to) our law, because He made Himself Son of God;” by the witnesses ridiculed Jesus over this title, Mt 27:40: “and saying, the One Who was destroying the temple and was building *it* (in) three days, save Thyself. If Thou are **Son** of God, descend (from) the cross;” by the chief priests and the scribes who mocked by saying that Jesus said that he was the Son of God, Mt 27:43: “**He has trusted** (on) God: let Him deliver Him now, if He is willing *to have* Him. For **He said**, I am Son of God;” by the centurion who testified that Jesus was the Son of God, Mt 27:54: “And after the centurion and the ones who were keeping guard over Jesus (with) him, have seen the earthquake and the things which had taken place, feared greatly, saying, this was truly Son of God.” Mr 15:39: “And after the centurion who had stood by (from) opposite of Him **has seen** that He thus cried out *and* expired, said, this Man was truly Son of God.” John wrote in his gospel that those believe in the name of the only begotten Son of God are not condemned, Joh 3:18: “**The one** who is believing (on) Him is not being judged; but the one who is believing not already has been judged, because he has not believed (on) the name of the only begotten Son of God;” and is having everlasting life, Joh 3:36: “**The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him.” The dead will hear the voice of the Son of

God, Joh 5:25: “**Verily** verily I am saying to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and the ones who heard will live.”

**May undo the works of the devil.** The verb is past tense subjunctive meaning that the purpose of Jesus’ appearance upon earth and laying down his life for our sins was to overthrow the parental heritage of the devil. Our master before salvation was the devil, and Christ unbound our chains of slavery with the devil and darkness and brought us to the light and heirs of eternal life through our Lord Jesus Christ, Ga 4:7: “So thou are **no longer** bondman, but son; and if son, also heir of God (through) Christ.” Jesus redeemed us from sin, Re 1:5: “and (from) Jesus Christ, the Faithful Witness, the Firstborn (from among) the dead, and the Ruler of the kings of the earth; to that One Who is loving us, and washed us (from) our sins (in) His blood;” and loosen the pangs of death, Ac 2:24: “Whom God raised up, having loosed the birth pains of death, inasmuch as it was not possible *that* He is being held (by) it.” This deliverance is also a victory over Satan, Joh 12:31: “Now **judgment** is of this world; now the prince of this world will be thrown out.” Heb 2:14: “Therefore **since** the children have partaken of flesh and of blood, also He Himself in like manner took part in the same, in order that He may annul death (through) the one who was having the might of death, that is the devil.”

### 1 John 3:9

**Everyone** is the word of emphasis in this sentence. Here is defining the believers in their new birth. Before salvation, we were born with a sinful nature, Ro 3:23: “for all sinned and they are coming short of the glory of God,” judgment, Heb 9:27: “And (**for**) **as much as** it is being apportioned to men once to die, and (after) this, judgment;” and an eternal condemnation, Joh 5:24: “**Verily** verily I am saying to you, the one who is hearing, My word and is believing the One Who sent Me, is having eternal life, and is not coming (into) judgment, but has passed (out of) death (into) life.” Ro 5:16,18: “And **not** as the gift *is* (by) one *who* sinned; for the judgment *was* (of) one (to) condemnation, but the free gift *is* (of) many offenses (to) justification. Therefore so as *it was* (**by**) **one offence** (towards) all men (to) condemnation, so also (by) one accomplished righteousness (towards) all men (to) justification of life;” But with the new birth, there is no condemnation, Ro 8:1: “Therefore *there is* now **no** condemnation to the ones *who are* (in) Christ Jesus, *who* are walking not (according to) flesh, but (according to) *the* Spirit,” and eternal life, Joh 3:15: “in order that everyone who is believing (on) Him may not perish, but might be having eternal life.” Ro 6:23: “For **the wages** of sin *is* death; but the free gift of God *is* eternal life (in) Christ Jesus our LORD.” Tit 1:2: “(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time,” 3:7: “in order that we may become heirs, *because* we have been justified by His grace (according to) *the* hope of eternal life.” This salvation provides a better covenant, as this new covenant, we will have God’s laws written in our hearts, Jer 31:31: “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah.” The method of doing this, the Holy Spirit will abide in our hearts, Ro 8:2: “For **the law** of the Spirit of life (in) Christ Jesus set me free (from) the law of sin and of death.” Heb 8:10: “Because **this** *is* the covenant which I will covenant with the house of Israel (after) those days, *the* LORD is saying, *by* giving My laws (into) their mind also I will inscribe them (upon) their hearts; and I will be to them (for) God, and they themselves will be to Me (for) people.” 10:16: “**This** *is* the covenant which I will covenant (towards) them (after) those days, *the* LORD is saying, giving My laws (into) their hearts, also I will inscribe them (into) their minds.”

**Is not practising sin** is present tense meaning that Christians are not habitual practising sin. Because we are saved by grace, should we continue in sin (present tense), Ro 6:1: “Therefore **what will we say?**

**Will we continue** in that sin in order that that grace may abound?” No! This does not mean that we will never sin again. But as Paul said, just because we have been enlighten to his glory, this does give us freedom to sin, 1Pe 2:16: “as free *men are*, and *because ye* are not having freedom as a cloak of malice *is*, but as bondmen of God *are*.” It sounds like salvation by works as in Joh 5:28: “**Stop** wondering at this; for an hour is coming (in) which all the ones will hear His voice (in) the tombs,” but Jesus is able to grant eternal life now, so his resurrecting people at the end of the age is simply an extension into the physical world of what he has already done in the present in the spiritual world. Notice that the only criteria for

gaining eternal life now is "hears my word and believes him who sent me." Of course, this "hearing" means not simply to listen to, but also to accept and submit to the teaching of Jesus. One who does this is in fact believing "on him who sent me," for Jesus makes it clear that to reject him is to reject his Father, Joh 5:24: "**Verily** verily I am saying to you, the one who is hearing, My word and is believing the One Who sent Me, is having eternal life, and is not coming (into) judgment, but has passed (out of) death (into) life." Those who do good are those who believe on; those who do evil are those who reject Jesus. This underlines that Jesus is the source of eternal life now, as well as the Judge at the end of time.

## 1 John 3:10

The security of the believer is founded on the basis of our relationship with God. There has to be a time when the Holy Spirit called us from darkness to the light and we saw that our deeds were evil, Joh 3:19: "And **this** is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil." The Spirit will show the righteousness of God and the judgment to come, Joh 16:8: "and that One will come *and* will convict the world (concerning) sin and (concerning) righteousness and (concerning) judgment." The devil was judged and we repent as we do not want to go to hell with this condemnation, Joh 5:24: "**Verily** verily I am saying to you, the one who is hearing, My word and is believing the One Who sent Me, is having eternal life, and is not coming (into) judgment, but has passed (out of) death (into) life." This belief is in Jesus as the only Way, Truth and Life, Joh 14:6; "Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me." Ac 4:12: "And there is **not** salvation (in) any way even one other; for neither there is another name (under) the heaven which has been given (among) men, (by) which it is necessary for us to be saved." And we put our trust in Jesus for our eternal life, Joh 17:3: "And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent." To the world, there are no absolutes and fundamental Christians are very narrow, Mt 7:13,14: "**Enter in** (through) the narrow gate; for the gate *is* wide and the way which is leading (to) destruction *is* broad, and there are many who are entering (through) it: how the gate *which* is narrow and the way which is leading (to) life *is* straight, and there are few who are finding it." The unsaved will say the Bible is a book of fables; and all religions are all the same, with the same god. The wicked say that there is only class of people, all children of God, some religions say there are three classes: saved, unsaved and those need later to be saved (purgatory or some kind of future restoration). John shows that there are only two classes of people: the children of God and the children of the devil. In the field of life, there is only wheat and tares, Mt 13:30: "**Suffer** both to be growing together (until) the harvest; and I will say to the harvest men (in) *the* time of the harvest, gather first the darnel, and bind them (into) bundles (to) burn them; but bring together the wheat (into) my granary." This comes from their father, the devil, Joh 8:44. Our relationships change once we are saved. We are no more servants of the flesh, but now servants of God, Ro 6:22: "But **now** *because* ye were set free (from) that sin, and became bondmen to God, ye are having your fruit (unto) sanctification, and the end *is receiving* eternal life." We are desiring to be doing righteousness as the Spirit is abiding our hearts. 1Jo 3:9. When we are loving God, we are keeping his commandments, 1Jo 2:3. Now John moves on from our relationships to God, to our relationships with our brethren.

### III. Relationships, 1Jo 3:1-24

#### B. Man to man, 1Jo 3:10-24

10 The children of God and the children of the devil are manifest (by) **this**. **Everyone** who is not practising righteousness and the one who is not loving his brother, is not (of) God. 11 Because **this** is the message which ye heard (from) *the* beginning, in order that we might be loving one another: 12 not as Cain *who* was (of) the wicked *one*, and slew his brother; and (on account of) what slew he him? Because his **works** were wicked, and the ones *works* of his brother *were* righteous. 13 **Stop wondering**, my brethren, if the world is hating you. 14 **We ourselves know** that we have passed (from) death (to) life, because we are loving the brethren; the one who is loving not *his* brother, is abiding (in) death. 15

**Everyone** who is hating his brother, is a murderer, and ye know that every murderer is not having eternal life *which* is abiding (in) him. 16 We have known the love **(by) this**, that He Himself laid down His life (for) us; and we ourselves are owing to be laying down *our* lives (for) the brethren. 17 But **whoever** should be having means of life of the world, and should be seeing his brother *who* is having need, and should shut up his bowels (from) him, how is that love of God abiding (in) him? 18 **My little children**, let us not keep loving with word, nor with the tongue, but in work and in truth. 19 And we are knowing **(by) this** that we are (of) that truth, and we will persuade our hearts (before) Him. 20 That **if** our heart should be condemning, that God is greater than our heart and He is knowing all things. 21 **Beloved**, if our heart should not be condemning us we are having boldness (towards) God. 22 And **whatsoever** we should be asking, we are receiving (from) Him, because we are keeping His commandments, and are practising the pleasing things (before) Him. 23 And this is His commandments, in order that we may believe on the name of His Son Jesus Christ, and might be loving one another, even as He gave commandment to us. 24 And the one who is keeping His commandments, is abiding (in) Him, and He Himself (in) him; and we are knowing (by) this that He is abiding (in) us, (by) the Spirit which He gave to us.

**In this** are the words of emphasis in this sentence. This refers the proof following of who are the children of the devil, 1Jo 3:10-12; and later who are the children of God, 1Jo 3:18-24.

**Are manifest**, this is the verb “to be” in present tense and the adjective “manifest” which is predicate adjective modifying the verb “is.” This adjective means apparent, evident and known. This knowledge is for each person to identify for themselves if they are of the faith, 2Co 13:5: “keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected.” This is not a ruler to judge others if they are of the faith, as this epistle was written to Christians and this love in within our hearts, we know not the hearts of men. John will later in this epistle the only true outward evidence if someone is not saved, their confession concerning Jesus Christ, 1Jo 4:3.

**The children of God** are those who received: Jesus as personal Saviour, Joh 1:12: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name;” and the adoption of the Spirit, Ro 8:16,17: “The Spirit Himself is bearing witness with our spirit, that we are children of God. And since *we are children*, *we are* also heirs: heirs indeed of God, and joint-heirs of Christ; if indeed we are suffering together, in order that we may be glorified together;” glorious liberty, Ro 8:21: “that also the creature itself will be freed (from) the bondage of corruption (into) the freedom of the glory of the children of God;” the promise, Ro 9:8: “**That** is, the children of the flesh, these ones *are* not children of God; but the children of the promise are being reckoned (for) seed.” The sons of God should be blameless harmless and without rebuke, Php 2:15: “in order that ye may be faultless and simple, children of God unblamable (in) *the* midst of a crooked and perverted generation, (among) whom ye are appearing as luminaries *are* (in) *the* world.”

**The children of the devil** are only found here in these words, but John did refer to this in Joh 8:44. Matthew makes illusion to the sons of the evil one, Mt 13:38: “and the world is that field; and the sons of the kingdom are these, the good seed; but the sons of the evil *one* are that darnel.” The singular of son is used by Luke when Paul refuted Elymas the magician as son of the devil, Ac 13:10: “said, O full of all guile and all craft, son of *the* devil, enemy of all righteousness, will thou not cease perverting the straight ways of *the* LORD? Yes!” And John referred to a single individual who is habitually sinning is of the devil, 1Jo 3:8, but the one who is habitually not sinning is born again, 1Jo 3:9 2:29. Remember this sin does not love God and the brethren, this is not the list of outward sin which we have become accustomed such as murder. According to God, hatred in the heart is the same as murder, Mt 5:22: “But **I** Myself am saying to you, Everyone who is being angry with his brother lightly will be liable to the judgment: but whoever should say to his brother, fool, he will be liable to the Sanhedrim: but whoever should say, stupid, he will be liable (to) the Gehenna of fire.” The children of the devil are those who profess that Jesus Christ did not come in the flesh, 1Jo 4:3.

**Everyone** is the word of emphasis in this sentence. In this chapter, this is fifth time that John used this at the beginning of the sentence, 1Jo 3:3,4,6,9 and here. This is the opposite of 1Jo 2:29 where the children of God are practising righteousness, but here the one who is not practising righteousness is not of God.

**Is not loving his brother.** The verb is present tense meaning this one is continuously hating a Christian, Joh 15:18,19,23: “**If** the world is hating you, ye are knowing that it has hated Me (before) you. **If** ye were (of) the world, the world possibility was loving his own; but because ye are not (of) the world, but I Myself chose for Myself you (out of) the world, (on account of) this the world is hating you. **The one** who is hating Me, is also hating My Father.” 17:14: “**I** Myself have given to them Thy word, and the world hated them, because they are not (of) the world, as I Myself am not (of) the world.” By this, we know that the world will love their own, but John puts brother here, as referring to the children of God, and as children, we have brothers, so if we claim to be a child of God, then we must love one another as Christ commanded us, Joh 15:12,17: “**This** is My commandment, in order that ye might be loving one another, as I loved you. I am commanding **these things** to you, in order that ye might be loving one another.” Love is more than an emotion. It is restraining, 2Co 5:14: “For **the love** of Christ is constraining us, *because we* judged this, that if one died (for) all, then all died;” and it is doing, and can be costly, Joh 3:16: “For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life.”

### 1 John 3:11

**This** is the word of emphasis in this sentence. The cause for this refers back to loving his brother in the previous verse.

**The message** is predicate nominative of the verb to be which refers to this. This noun is only found here in the NT. The sister word is *angellos*, messenger, and *epiangelia* which is very close to our word here *angelia*, 1Jo 1:5. This word from this verse is found 51 times in the NT and is compound of our word here with *epi* (*upon*). The word in our text means a precept declared. The message in 1Jo 1:5 proclaims the teaching from Jesus concerning that God is light, while here refers to the teaching of the old commandment of loving your brethren, 1Jo 2:7.

**We might be loving one another.** The verb is present tense subjunctive. This means that we might be continuously loving our brethren, Joh 15:17: “I am commanding **these things** to you, in order that ye might be loving one another.” This habitual sacrificial love is constant present in our hearts. This commandment from Jesus is a pattern of unselfish love, Joh 15:12: “**This** is My commandment, in order that ye might be loving one another, as I loved you.” This is mutual feeling for your brethren without expecting anything in return. As mentioned before, many atheists think that there are no absolutes. Well, two plus two is always four, and in the Christian life, the first steps which we were instructed were to love one another. We have heard and taught this from Jesus, Eph 4:21: “if indeed ye heard Him and were taught (in) Him, according as *the* truth is (in) Jesus.”

### 1 John 3:12

**Not as Cain** who is the first son of Adam and his name means possession, Ge 4:1: “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.” His occupation was a farmer. Cain offered the fruit of the ground as sacrifice. Abel the second son of Adam was a shepherd. He offered a lamb. God preferred Abel’s sacrifice over Cain because of Cain’s temper and his sacrifice was without blood. The divine approval made Cain angrier and God challenged his discontent. This message from God shined into the heart of Cain and his darkness turned into revenge and murdered his brother Abel. His evil deeds were manifested by God before he acted out this brutality, Ge 4:6,7: “And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall* be his desire, and thou shalt rule over him.” Then after the murder, Cain lied about the whereabouts of his

brother, Ge 4:9: “And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother’s keeper?”

**Was (of) the wicked one, and slew** are the facts posted here concerning Cain. First he was (imperfect tense meaning continuous action in the past) of Satan. Cain was and still is a child of Satan, as we all have been once of evil, Mt 7:11: “Therefore **if** ye yourselves *who* are being evil know *how* to be giving good gifts to your children, how much more your Father Who *is* (in) the heavens will give good things to the ones who are asking Him?” Satan the initial murderer when he deceived Eve and God’s both human creations and both were murdered as they lost their innocence, so they died spiritually. They both became children of the devil, but God provided salvation promise and Abel understood that God required a blood sacrifice concerning the module of the remission for sin from Ge 3:15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” So Adam and Abel both became children of God. There is no mention of Eve in her profession. Cain forsook the offer of salvation as the condition of if you do well, Ge 4:7: “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.” The bloodline of the Messiah could have gone through his bloodline, but he took the inspiration from Satan, and took on the destructive nature of murdering his brother. Slaying here portrays violence. Instead of providing a blood sacrifice from animals which God told humans to have dominion and for meat, Ge 1:29,30: “And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so;” Cain spilled blood from man who was created in God’s image, Ge 1:27: “So God created man in his *own* image, in the image of God created he him; male and female created he them.”

**Works** is the word of emphasis in this sentence. Cain’s were evil meaning that he offered not the proper sacrifice as without the shedding of blood, there is no remission, Heb 9:22: “and almost all things are being purified (with) blood (according to) the law, and there is not becoming remission (apart from) bloodshedding.” Cain refused to follow God’s simple way of salvation as so many today try to show works of righteousness, Eph 2:9: “not (of) works, in order that anyone may not boast.” Tit 3:5: “not (out of) works which *were* (in) righteousness which we ourselves practised, but He saved us (according to) His mercy, (through) *the* washing of regeneration and renewing of *the* Holy Spirit.” Even today the wicked offer things which they did with their own hands, Ac 7:41: “And **they made a calf** (in) those days, and offered a sacrifice to the idol, and rejoiced (in) the works of their hands.” The work of Cain was more fully manifested in the works of the flesh, Ga 5:19-21: “Now the works of the flesh are **manifest**, which are adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, enmities, strifes, jealousies, indignations, contentions, divisions, sects, envyings, murders, drunkennesses, revels, and things like these as to which I am telling you beforehand, even as also I said before, the ones who are doing such things will not inherit kingdom of God,” as here was murder.

### 1 John 3:13

**Stop** is the word of emphasis in this sentence.

**Stop wondering** is present tense imperative with negation. This means that these readers were already marveling at the hatred from the world. We are not to take offense if the unsaved are not accepting our child-like faith as they will look down on our simplicity in Christ, 2Co 1:12: “For **this** is our boasting, the testimony of our conscience, that (in) simplicity of God, not (in) fleshly wisdom, but (in) grace of God we conducted for ourselves (in) the world, and more abundantly (towards) you.” 11:3: “but I am fearing least by any means as the serpent deceived Eve (in) his craftiness, so your thoughts may be corrupted (from) the simplicity which *is* (as to) the Christ.” Jesus warned us that the world will hate us because the world hated him first, Joh 15:18: “**If** the world is hating you, ye are knowing that it has hated Me (before) you.” 16:33: “I have spoken **these things** to you in order that ye might be having peace (in) Me. Ye are having tribulation (in) the world; but keep being of good courage, I Myself have overcome the world.”



**My brethren**, this is the first time John addressed them as brothers with the personal pronoun “**my**.” He addressed them as my little children earlier, 1Jo 2:1, and does so later in 1Jo 3:18.

**If the world is hating you.** Why did not John use us instead of you? It is because John is addressing the readers, so he is exhorting you. The verb is present tense meaning the wicked are continuously detesting our beliefs. In the Old Testament is taught to hate our enemies, De 23:6: “Thou shalt not seek their peace nor their prosperity all thy days for ever.” Ps 139:21,22: “Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies;” because they possessed not the Holy Spirit to give them discernment to test the Spirits, 1Jo 4:1: “**Beloved**, stop believing every spirit, but keep proving the spirits, if they are (of) God; because many false prophets have gone out (into) the world.” But Jesus told us to love our enemies, Lu 6:27: “But I am saying **to you** who are hearing, keep loving your enemies, keep doing well to the ones who are hating you.” The world is blinded and impelled by darkness and therefore hates the light, Joh 3:20: “For **everyone** who is doing wickedness is hating that Light, and is not coming (to) that Light, in order that his works may not be exposed.” Since Jesus is the light, the world hates Jesus, Joh 7:7: “The world is **not** being able to be hating you; but it is hating Me, because I Myself am bearing witness (concerning) it, that its works are evil.” In so doing it hates God, Joh 15:23-24: “**The one** who is hating Me, is also hating My Father. **If** I did not the works (among) them which no other one has done, they are having not sin; but now they have both seen and have hated both Me and My Father.” It also hates the disciples, Joh 15:18: “**If** the world is hating you, ye are knowing that it has hated Me (before) you.” To live in the light is to be a target of hate. To hate the brethren is to live in darkness, 1Jo 2:11. Hatred means bondage to the old aeon, 1Jo 2:9.

### 1 John 3:14

**We**, is the word of emphasis in this sentence. With the verb it makes the personal pronoun emphatic “**we ourselves**” as subject. Notice the change from third person plural to first person plural from the previous verses.

**Know** means intellectual knowledge (*oida*). We have evidence in our hearts how we feel concerning other Christians. If it is continuous sacrificial love, this is a sign of a new life. Loving our brethren is not cause of our salvation, but the result.

**We have passed** is perfect tense meaning that we have in the past stepped or walked with and is having abiding results. This compound verb is made up of transfer and moving the foot which means we have changed place, Joh 5:24: “**Verily** verily I am saying to you, the one who is hearing, My word and is believing the One Who sent Me, is having eternal life, and is not coming (into) judgment, but has passed (out of) death (into) life.” As soon as we accept the divine word, we were transferred from death to life.

**We are loving the brethren.** The verb is present tense meaning we are continuously loving, not because we have passed from death to life, but because we know this fact.

**Is abiding** is present tense meaning this one who is continuously not loving a Christian is continuously remaining in the state of spiritual death, Eph 2:1: “And *because* ye are dead in offences and sins.” The one who is saved will not see or taste this spiritual death, Joh 8:51,52: “**Verily** verily I am saying to you, if anyone should keep My word, he shall in no wise see death (for) ever. Therefore the Jews said to Him, now we have known that thou are having a demon. **Abraham** died and the prophets, and Thou Thyself are saying, if anyone should keep My word, he will in no wise taste death (for) ever;” which is the second death, Re 20:14: “and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire.”

### 1 John 3:15

**Everyone** is the word of emphasis in this sentence. This word is used in this manner several times in this chapter, concerning: having hope, 1Jo 3:3; practising sin, 1Jo 3:4; abiding, 1Jo 3:6; begotten, 1Jo 3:9; practising righteousness, 1Jo 3:10. Now here is concerning hating his brother.

**Is hating** is present tense meaning this one is continuously detesting his brother.

**Is a murderer.** This is predicate adjective. This adjective is found three times in the NT. Twice here and in Joh 8:44 referring to the devil. God gave to Moses as the seventh commandment, Ex 20:13: "Thou shalt not kill." This first murder was from the hand of Cain, Ge 4:8: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Jesus has put hatred in the same manner as murder, Mt 5:21,22: "Ye **heard** that it was said to the ancients, thou wilt not commit murder, but whoever should commit murder, he will be liable to the judgment. But **I** Myself am saying to you, Everyone who is being angry with his brother lightly will be liable to the judgment: but whoever should say to his brother, fool, he will be liable to the Sanhedrim: but whoever should say, stupid, he will be liable (to) the Gehenna of fire."

**Eternal life** is always coveted by those who seek it, Mt 19:16: "And **behold**, one came to *Him and said* to Him, Good Teacher, what good *thing* shall I do in order that I might be having eternal life?" This place is only for the righteous, Mt 25:46: "And these ones **will go away** (into) eternal punishment; but the righteous (into) eternal life." The righteous are those who are believing in Jesus, Joh 3:15,16,36: "in order that everyone who is believing (on) Him may not perish, but might be having eternal life. For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life. **The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him." 5:24: "**Verily** verily I am saying to you, the one who is hearing, My word and is believing the One Who sent Me, is having eternal life, and is not coming (into) judgment, but has passed (out of) death (into) life." 6:40,47: "And this is that will of the One Who sent Me, in order that everyone who is seeing the Son and is believing (on) Him, might be having eternal life, and I Myself will raise Him up at the last day. **Verily** verily I am saying to you, the one who is believing (on) Me is having eternal life." 17:3: "And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent." We will find out about Jesus in Scriptures, Joh 5:39: "**Keep searching** the scriptures, for ye yourselves are thinking to be having eternal life (in) them, and these ones are the ones who are witnessing (concerning) Me." It is a gift of God, Ro 6:23: "For **the wages** of sin *is* death; but the free gift of God *is* eternal life (in) Christ Jesus our LORD." We hope in this promise because God cannot lie, Tit 1:2: "(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time," 3:7: "in order that we may become heirs, *because* we have been justified by His grace (according to) *the* hope of eternal life." Notice that there is no article here meaning the essence not quality or quantity of this life. This life is everlasting, life without end.

**Is abiding** is present tense participle with the use of substantive modifying life. This eternal life is continuously not remaining in this one because this one has not passed from death to life. This one may have heard the truth but have not received it in their heart, Mt 13:3-8: "And **He spoke** to them many things (in) metaphors, saying, behold, the one who was sowing went out to be sowing. And (while) he **was sowing** some fell (by) the way, and the birds came and devoured them. And **some** fell (upon) the rocky places, where they were not having much earth, and immediately they sprang up (because of) they were not having depth of earth; and *after the* sun has arisen they were scorched, and (because of) they were not having root they were dried up. And **some** fell (upon) the thorns, and the thorns grew up and choked them. And **some** fell (upon) the good ground, and were yielding fruit, one *is* hundred, another *is* sixty, another *is* thirty." Mr 4:13-20: "And **He is saying** to them, are ye not perceiving this metaphor? Yes! And how will ye know all the metaphors? **The sower** is sowing the word. And **these ones** are the ones (by) the way, where the word is being sown, and when they should hear, Satan is coming

immediately and is taking away the word which has been sown (in) their hearts. And **these ones** are in like manner the ones who are sowing (upon) rocky places, the ones, when they should hear the word, immediately they are receiving it (with) joy, and they are not having root (in) themselves, but they are temporary; then *after* tribulation or persecution arose (on account of) the word, they are immediately being offended. And **these ones** are the ones who are being sown (among) the thorns, the ones who are hearing the word, and the cares of this life and the deceit of riches and the desires (of) other things *which* are entering in are choking the word, and it is becoming unfruitful. And **these ones** are the ones who have been sown (upon) the good ground.”

### 1 John 3:16

**(By) this** are the words of emphasis in this sentence. This refers to Jesus laying down His life.

**We have known** is perfect tense meaning in the past we have personally known the love shed upon our hearts and is giving abiding results, Ro 5:5: “and that hope is not making *us* ashamed; because the love of God has been poured out (in) our hearts (by) the Holy Spirit Who has been given to us.”

**He Himself laid down His life (for) us.** The pronoun is present meaning the subject is emphatic. The verb is past tense meaning that Jesus died once for all, Heb 9:12,28: “nor (by) blood of goats and calves, but (by) His own blood entered once for all (into) the holies, *and* found eternal redemption. thus *after* Christ once was offered for to bear *the* sins of many, He will appear (out of) a second time to the ones who are awaiting Him (apart from) sin (for) salvation.” 10:10: “(by) which will we are sanctified (through) the offering of the body of Jesus Christ once for all.” 1Pe 3:18: “Because indeed **Christ** once suffered (for) sins, *the* Just (for) *the* unjust, in order that He may bring us to God, having been put to death in *the* flesh, but having been made alive by *the* Spirit.” The past tense also shows a voluntary act as Jesus was not a martyr, but voluntarily gave his life as no one took his life from him. This self-sacrifice of our Saviour is a manifestation of God’s love, Ro 5:8: “but God is commending His own love (to) us, that *while* we are still sinners Christ died (in behalf of) us.” The mass by RC is an abomination as they sacrifice over and over again the body and blood of our Saviour. Their mystical teaching of transubstantiation of changing: “of substance by which the bread and the wine offered in the sacrifice of the sacrament of the Eucharist during the Mass, become, in reality, the body and blood of Jesus the Christ.” Even Augustine says that by the wine is the blood of Christ typified in AD 400. It was not until the 11th century that Rome imposed such false doctrine. These dark ages during the middle ages proved that men needed works (sacraments) to obtain salvation. The finished work on the cross provides redemption for us.

**We ourselves are owing to be laying down our lives (for) the brethren.** The pronoun again provides the subject as emphatic. The verb is present tense meaning we ourselves are continuously giving goodwill due to our brothers in the Lord. The next verb is a present tense infinitive which is completing the verb “**are owing.**” The word means to be putting down. We need to be self-sacrificing in our lives towards the brethren as Christ did for us.

### 1 John 3:17

**Whoever** is the word of emphasis in this sentence. The contrast with “**but**” is from the ideal in the previous verse to the practical illustration which is now given. This word means a hypothetical situation that John now presents.

**Should be having** is present tense subjunctive meaning this one is having a continuous possibility of possessing.

**Means of life** is the direct object of the verb. This word means our sustenance, resources, wealth or goods.

**And should be seeing** is present tense subjunctive meaning this one is continuously with possibility of beholding.

**And should shut up his bowels** is present tense subjunctive meaning this one is continuously with possibility of shutting up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one. Bowels mean a heart in which mercy resides. The possibility of one, who is noticing their brother in need, then shows no compassion even though they are having the means to help. This person eyes are open but their heart is closed. This is opposite of the good Samaritan, Lu 10:33,34: “But **a certain Samaritan** while he was journeying came (to) him, and *after* he has seen him he was moved with compassion, and he approached *and* bound up his wounds, pouring on oil and wine; and he put him (on) his own beast *and* brought him (to) an inn, and took care of him.” This is faith without works, Jas 2:15,16: “Now **if** a brother or a sister should be living naked, and should be destitute of daily food, and anyone (from among) you should say to them, keep going (in) peace, keep being warmed and keep being filled, but did not give to them needful things for the body, what *is* the profit?”

**How is abiding** is present tense meaning how is that love continuously remaining? John is challenging his readers to evaluate this heartless scene. Notice John uses the love of God as the source of genuine love is from God. God is subjective genitive of the noun love. As salvation, the source of conviction is from God, so the source of divine love only comes from God. We love God, but because he first loved us, 1Jo 4:19. So our love for one another is because God loves us and abides in us, 1Jo 2:10. As this love moves our heart, it motivates us to be merciful, Ro 12:1: “Therefore **I am exhorting you**, brethren, (by) the compassions of God, present your bodies *as* a living, holy, well-pleasing sacrifice to God, your intelligent service.” It only takes a simple act of kindness, Eph 4:32: “and keep being kind (to) one another, tender-hearted, forgiving each other, according as also God forgave you (in) Christ.”

### 1 John 3:18

**My little children** are the words of emphasis in this sentence. This address was used in 1Jo 2:1,12,28 3:7. John will use this address two more times in this epistle, 1Jo 4:4 5:21.

**Let us not keep loving with word.** The verb is present tense subjunctive with negation. This hortatory comes with the means which John does not want them to be loving. This means is with speech. Talk is cheap if it does not follow with action. Action speaks louder with words. This instrumental use of means here leaves out no possibility that someone may say that word is what is only in writing, but John included with the tongue. TR does not have the article with tongue, but the definite belongs as it shows the definite instrument which we use for speaking. The manner of loving is in deed and in truth. So our actions are done for the glory of God, as Jesus is truth, Joh 14:6 1Jo 3:19 4:6 5:6.

### 1 John 3:19

(By) **this** are the words of emphasis in the sentence. This refers to that we are of that truth.

**We are knowing** is present tense of personal continuous knowledge.

**We are** is present tense of the verb to be. We have this assurance of our spiritual origin.

**We will persuade our hearts.** The verb is future tense meaning that we will have confidence in our souls before our Lord. We have this assurance in our confidence when we meet the Lord.

### 1 John 3:20

**If** is the word of emphasis in this sentence. This condition statement is based upon the condition of our heart before the Lord.

**Should be condemning** is present tense subjunctive. This possibility of a lacking action will continuously accuse that one before the Lord. We may be hard on ourselves and think that we have not done enough in soul-winning, and helping out the needy.

**God is greater than our heart.** God is superior to our feelings. Our heart can be deceiving on who can trust it, Jer 17:9: "The heart *is* deceitful above all *things*, and desperately wicked: who can know it?" Notice heart is singular while in the previous verse is plural. The singular heart including with the personal pronoun "**our**" which includes John demonstrates that our reasoning could be faulty, as God is knowing all things and our knowledge is limited. Here God is knowing personally all things and Jesus knows intellectually all things as Peter said when Jesus asked: "are thou having affection for Me?" Joh 21:17: "**He is saying** to him the third time, Simon *son* of Jonas, are thou having affection for Me? **Peter was grieved** because He said to him the third time, are thou having affection for Me? **And he said** to Him, LORD, Thou Thyself know all things; Thou Thyself are knowing that I am having affection for Thee. **Jesus is saying** to him, keep feeding My sheep."

### 1 John 3:21

**Beloved** is the word of emphasis in this sentence. This address was used in 1Jo 3:2, and will be used again in 1Jo 4:1,7,11 for a total of five times used in this epistle as dear Christians.

**If our heart should not be condemning us.** This is contrast to the previous verse.

**We are having boldness (towards) God.** The verb is present tense meaning that we are continuously possessing fearless confidence towards God, 1Jo 2:28: "And now, little children, **keep abiding** (in) Him; in order that whenever He should be manifested, we might be having boldness, and may not be put to shame (from) Him (at) His coming." Heb 4:16: "Therefore **let us keep coming** (with) boldness to the throne of grace, in order that we may receive mercy, and may find grace (for) opportune help."

### 1 John 3:22

**Whatsoever** is the word of emphasis in this sentence. The Greek presents two words: the relative pronoun (*o*) and the conjunction (*ean*). The neuter pronoun displays as direct object of the verb asking.

**We should be asking** is present tense subjunctive referring to a probability of continuous requesting.

**We are receiving** is present tense meaning that we are continuously obtaining.

**Because we are keeping his commandments and are practising the pleasing things.** Both verbs are present tense; one is of observing and the other of doing. The ground of receiving is carrying out these two actions. At first sight it would be seem that answered prayer are meritorious as RC points out here. Remember as we went through these verses: keeping and doing is NOT outward works which will enhance our stand with God. God's commandments mentioned throughout this epistle is the love for God and for their brother, and doing this is acting upon this love. Alford says: "Out of Christ, there are no good works at all: entrance into Christ is not won nor merited by them. In Christ, every work done of faith is good and is pleasing to God. The doing of such works is the working of the life of Christ in us: they are its sign, they its fruits: they are not of us, but of it and of him. They are the measure of our Christian life: according to their abundance, so is our access to God, so is our reward from God: for they are the steps of our likeness to God." **If we are not loving God, we are asking upon our lust, Jas 4:3: "Ye are asking and ye are receiving not, because ye are asking for ourselves evilly, in order that ye may spend *it* (in) your pleasures."** Pleasing is present tense participle which is translated with the use of simple adjective modifying the word "things."

### 1 John 3:23

**This** is the word of emphasis in this sentence. The commandments in the previous verse are explained here.

**We may believe on the name of his Son Jesus Christ.** This is the first purpose of God's commandments which is loving God with all your heart. When our heart is right with God, we will accept his Son. The verb is past tense subjunctive. This probability of trusting in the name of his Son is only needed once to pass from death to life; from a child of the devil to a child of God; from darkness to light; from unrighteous to righteous; from lawlessness to righteousness; from hatred to love; from lies to truth. We must be born again, Joh 3:3: "Jesus answered and said to him, verily verily I am saying to thee, unless anyone should be born anew, he is not being able to see the kingdom of God." This new birth is instantaneous, as our first birth when we took our first breath of air. We are not born because either of our parents we saved, nor by works, nor by the will of others, but of God, Joh 1:13: "the ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God." This redemption is only found in the name of God, Ac 4:12: "And there is **not** salvation (in) any way even one other; for neither there is another name (under) the heaven which has been given (among) men, (by) which it is necessary for us to be saved." Joh 14:6: "Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me." 1Co 3:11: "for no one is being able to lay other foundation which is being laid, which is Jesus the Christ." 1Ti 2:5: "For **God** *is* one, and *there is* one mediator of God and men, *the* man Christ Jesus," 1Jo 5:12: "**The one** who is having the Son, is having that life; the one who is having not the Son of God, is having not that life." Eternal life only comes through Jesus Christ, Joh 17:3: "And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent." Simple belief on the Lord Jesus Christ and thou will be saved, Ac 16:31: "And these ones said, believe (on) the LORD Jesus Christ, and thou will be saved, thou thyself and thy house." Jesus Christ came into the world to save sinners, 1Ti 1:15: "The word *is faithful*, and worthy of all acceptance, Christ Jesus came (into) the world to save sinners, of whom I myself am first." We have a narrow road to salvation, all other roads leads to destruction, Mt 7:13: "**Enter in** (through) the narrow gate; for the gate *is* wide and the way which is leading (to) destruction *is* broad, and there are many who are entering (through) it."

**Might be loving one another.** This is the second purpose of God's commandments which is loving God with all your heart. When we have a good relationship vertically with God, it is very easy to love one another as he commanded us, 1Jo 5:3. The verb here is present tense subjunctive meaning a probability of continuous sacrificial love towards one another.

**As he gave commandment to us.** The verb is past tense meaning Jesus supplied instruction on how to please God, Joh 13:36: "Simon Peter is saying, LORD, where are Thou going? Jesus answered him, where I am going thou are not being able to follow now; but thou will follow Me afterwards."

## 1 John 3:24

**The one** is the word of emphasis in this sentence. This article becomes the subject of participle and main verb.

**Is keeping** is present tense participle translated with the use of substantive modifying the article "the one."

**He Himself (in) Him.** The third person personal pronoun here is referring to Jesus abiding in God, Joh 15:10: "**If** ye should keep My commandments, ye will abide (in) My love; as I Myself have kept the commandments of My Father, and I am abiding (in) His love."

**(By) this... (by) the Spirit** are two means which we are knowing that God is abiding in us. This first is abiding in Jesus, Joh 15:4: "**Abide** (in) Me, and I Myself (in) you. **As** the branch is not being able to be bearing (of) itself unless it should abide (in) the vine, so neither ye yourselves *are being able* unless ye should abide (in) Me;" secondly is the witness of the Spirit, Ro 8:9,14,16: "But **ye** yourselves are not (in) flesh, but (in) Spirit, since indeed *the* Spirit of God is dwelling (in) you. But **if** anyone is not having *the*

Spirit of Christ, he himself is not of Him. For as many as are being led by *the* Spirit of God, these ones are sons of God. The Spirit **Himself** is bearing witness with our spirit, that we are children of God.”

## 1 John 4:1

John guided us through the fundamentals of the security of the believer. He started with our fellowship with God, then gave us various tests to see if we are not a reprobate. Finally, he wanted us to verify our relationships to see if we are of the faith. Now we are to look at the distinctions which John barely touched on earlier in the epistle. These contrasts were of life and death, light and darkness, righteous and unrighteous, love and hate, believing and denying, children of God and of the devil, and now the spirit of truth and error.

### IV. Distinctions, 1Jo 4:1-21

#### A. Truth and error, 1Jo 4:1-6

1 **Beloved**, stop believing every spirit, but keep proving the spirits, if they are (of) God; because many false prophets have gone out (into) the world. 2 Ye are knowing the Spirit of God (by) this: every spirit which is confessing Jesus Christ *Who* has come (in) the flesh is (of) God. 3 And **every spirit** which is confessing not Jesus Christ *Who* has come (in) the flesh is not (of) God: and this is that *spirit* of the antichrist, which ye heard "it is coming," and now it is already (in) the world. 4 Ye yourselves are (of) God, little children, and ye have overcome them; because greater is He *Who is* (in) the world. 5 They themselves are (of) that world, (because of) this they are talking (of) that world, and that world is hearing them. 6 **We** ourselves are (of) God; the one who is knowing God, is hearing us; who is not (of) God, he is not hearing us. (**Out of**) this we are knowing the spirit of truth and the spirit of error.

**Beloved** is the word of emphasis in this sentence. This is the third time that this address with this word is used of the five time it is used in this epistle, 1Jo 3:2,21 4:7,11. John treated before the distinction between light and darkness, children of God and the devil, love and hatred, now he is showing the difference between truth and error, and only the Spirit which Jesus has given us will guide us to decipher which is true, 1Jo 3:24.

**Stop believing every spirit.** The verb is present tense imperative meaning that these readers are already continuously believing all spirits. This shows that even with the warning of Jesus that false prophets would come in their midst, Mt 7:15: “But **keep giving heed** (of) the false prophets, who are coming (to) you (in) raiment of sheep, but within they are rapacious wolves.” 24:11: “and many false prophets will arise, and will mislead many;” written around AD 45; and Peter was warning concerning such false teaching, 2Pe 2:1: “But there arose also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction;” written around AD 65; and now around AD 85, they still had to heed such warning. Over 40 years of written exhortations, and the early church is still struggling with **false prophets**. So we can understand how the Roman Catholic Church has evolved over the centuries to become a cult (holding Jesus as their leader, but not holding Christ as vicarious atonement for the sins of mankind by the shedding of his blood on the cross); and the reformation started with separation from false doctrines, then their associations with false teachings warranted another separation after the second world war to fundamentalism which then eroded to self-righteousness by their lack of love for the brethren. Today, we have a remnant that is on fire for the Lord. Those who love the Lord with all their heart are not judging the world of sin, but are letting the Spirit do his work on that behalf. They are living holy lives and the world hates them for that, not that these are condemning the wicked, but they are loving their enemy and are putting coals of fire on their heads, Ro 12:20: “Therefore if thy enemy **should be hungering**, keep thou feeding him; if he should be thirsting, keep thou giving him drink; for

by doing this, thou will heap coals of fire (upon) his head.” When we are convicting the world, we are comparing the wicked to ourselves, and we start to focus on their foolish and unlearned questions, 2Ti 2:23: “But keep refusing foolish and undisciplined questions, because thou know that they are bringing forth contentions.” We are not to excite quarrels, but be peacemakers, Mt 5:9: “The peacemaking *ones* are **blessed**; for they themselves will be called sons of God.” We cannot legislate morality, but love God and share God’s love in our Saviour Jesus Christ, then those who receive salvation, teach these converts morals. Notice, the epistles are writing to Christians and the exhortations to sanctification are not for the world, but for the brethren. We are not to be putting our truths of sanctification before the wicked, Mt 7:6: “Give **not** the *thing* which *is* holy to the dogs; nor throw your pearls (before) the swine, lest they should trample upon them (with) their feet, and should have turned again *and* should rend you.”

**But keep proving the spirits.** This is contrast of thinking that false doctrine is true on a regular basis. Just because a preacher, pastor or even in these notes teaches doctrine, we need to test what is said. We need to know the truth before we can scrutinize false teaching. This verb is present tense imperative meaning that we need to continuously examine what we hear or read. When a bank teller receives bank notes, that one knows what is counterfeit because that one daily deals with the real currency, Ro 12:2: “and stop being fashioned to this age, but keep transforming by the renewing of your mind, (for) ye are proving what the good and well-pleasing and perfect will of God *is*.” Eph 5:9-10: “for the fruit of the Spirit *is* (in) all goodness and righteousness and truth; proving what is well-pleasing to the LORD.” Php 1:10: “(for) ye are approving the things *which* are being excellent, in order that ye might be pure and without offence (for) *the* day of Christ,” 1Th 5:21: “And keep proving **all things**; keep holding fast the right.”

## 1 John 4:2

**(By) this** are the words of emphasis. John used these words at the beginning of an argument to prove what will follow, 1Jo 2:3 3:10,16,19. He will use it again three more times later in the epistle, 1Jo 4:9,10,13,17 5:2. This refers to the confessing of Jesus Christ.

**Ye are knowing the Spirit** is present tense meaning that ye are continuously personally knowing the Spirit. Notice since verse 1, John has changed from “we” to “you” as exhortation to the readers. Also notice that John changed from the spirits to the spirit from verse 1. There are many false prophets, but only one Holy Spirit, Eph 4:4: “*There is one body* and one Spirit, even as also ye were called (in) one hope of your calling.”

**Every spirit** is referring to each soul who is confessing. John is singling out this one.

**Is confessing** is present tense meaning that this one is continuously declaring.

**Jesus Christ** is showing that the Saviour as Messiah

**Has come (in) the flesh.** The verb is perfect tense meaning that Jesus Christ has appeared in human flesh. This demonstrates the humanity of Christ and the divinity of Jesus, 1Ti 3:16: “And **confessedly** great is the hidden thing of piety: God was manifested (in) the flesh, was justified (in) *the* Spirit, was seen by messengers, was proclaimed (among) *the* nations; was believed on (in) *the* world, was received up (in) glory.”

**Is (of) God.** The verb is present tense of the verb to be. We are existing in a continuance state out of God. The source of our new birth is from God, 1Jo 5:1. We can plainly say that we are children of God.

## 1 John 4:3

**Every spirit** are the words of emphasis in this sentence. These words are from the previous verse and is contrasting from every spirit which is confessing.



**This** is referring back to the spirit which is not confessing.

**That** is neuter article referring to this as predicate nominative.

**Of the antichrist** is the source of such a spirit which is repeated from 1Jo 2:18-25.

**Which** is referring back to that with here as neuter pronoun.

**Ye heard** is perfect tense meaning these readers perceived in the past and is having abiding results. The conjunction “\@oti\@: that” after a verb of speaking or hearing is translated with quotation marks.

**It is coming** is present meaning this spirit is coming continuously and are still today.

#### 1 John 4:4

**Ye** is the word of emphasis in this sentence. This personal pronoun with the verb makes it emphatic and translates as ye yourselves.

**(Of) God** means our new birth is out of God, Joh 1:13: “the ones *were* not *born* (of) bloods nor (of) will of flesh nor (of) will of man but *these ones* were born (of) God.”

**Little children** is again the address John uses over and over, 1Jo 2:1,12,28 3:7,18 and will one more time 1Jo 5:21. John is addressing his readers as his own children. These readers are not infants in the faith otherwise they would not overcome as it next stated, Eph 4:14: “in order that we might be no longer infants, being tossed and being carried about by every wind of the teaching (in) the sleight of men, (in) craftiness (with a view) to the systematizing of error.” John wants his readers to understand the difference between the spirit of truth and error.

**Ye have overcome** is perfect tense meaning we have in the past achieved victory over death, 1Co 15:54, and have conquered the devil, 1Jo 2:13-14. It is by faith in Christ that we are overcoming the world, 1Jo 5:4.

**Greater** is a comparison adjective. God is omnipotent in comparison to the devil, as Christ is better than the angels, Heb 1:13: “But **(as to) which** of the messengers said He ever, keep sitting (at) My right hand, until I should place Thine enemies a footstool for Thy feet?”

#### 1 John 4:5

**They** is the word of emphasis in this sentence. This person pronoun with the verb makes it emphatic translating it as they themselves.

**(Of) that world** means the opposite of the readers as ye yourselves are out of God, these ones who are not confessing Jesus Christ are out of that world. The article with world makes it previous reference to the world in the previous verse.

**They are talking** is present tense meaning these ones are continuously using words in order to declare one's mind and disclose one's thoughts. These are ones who say it is inappropriate to speak to a child concerning the Lord, but are continuously giving humanistic thoughts on things should be, Mt 19:14: “but Jesus said, suffer the little children, and stop forbidding them to come (to) Me; for the kingdom of the heavens is of the such.” The world is always lecturing on their ways, but they want no truth from Scripture.

**Is hearing** is present tense meaning the world is continuously perceiving these ones, 2Ti 4:3: “For **there will be** a time when they will not bear that sound teaching, but will heap up to themselves teachers (according to) their own desires, *because* they are having an itching ear;” 2Pe 2:2,3: “and many will follow out their sensualities, (through) whom the way of the truth will be evil spoken of; and they will make gain of you (through) covetousness with well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering.”

## 1 John 4:6

**We** is the word of emphasis in this sentence. The personal pronoun with the verb is making it emphasis translating as we ourselves. Notice how John went from “ye yourselves”, 1Jo 4:4; to “they themselves”, 1Jo 4:5; to we ourselves in this verse. John is now including himself as being born out of God.

**Is hearing us** is present tense meaning that the one who is personally and continuously knowing God is continuously perceiving the message from John and the apostles. In the previous verse the world is continuously perceiving the antichrist’s message, but only the ones who are saved can perceive the message from God, 1Co 2:14: “But *the* **natural man** is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know *them*, because he is being spiritually discerned.”

**(Out of) this** are the words of emphasis in this sentence. This refers to those who are hearing and who are not hearing. This is only used here in this epistle.

**We are knowing** is present tense meaning that we are continuously and personally knowing which spirit is which, 1Ti 4:1: “But the Spirit is speaking expressly, (In) latter times some will depart the faith, giving heed to deceiving spirits and teachings of demons.” We can only grow up by holding the truth in love unto him, Eph 4:15: “but we may grow up *by* holding the truth (in) love (unto) Him in all things, Who is the head, the Christ.”

**The spirit of truth and the spirit of error.** The word spirit is used twice to show that this is a spiritual battle, 1Co 2:13: “<sup>1Co 2:13</sup> And we are speaking **these things**, not (in) taught words of human wisdom, but (in) taught *words* of *the* Holy Spirit, communicating by spiritual spiritual things.”

## 1 John 4:7

John developed the distinction between the spirit of truth and error, now he teaches us the difference between love and hate.

### IV. Distinctions, 1Jo 4:1-21

#### B. Love and hate, 1Jo 4:7-21

7 **Beloved**, let us keep loving one another because that love is (of) God, and everyone who is loving, has been begotten (of) God, and is knowing God. 8 **The one** who was not loving, knew not God; because God is love. 9 That love of God was manifested (in) us **(in) this**, that God has sent His only begotten Son (into) the world, in order that we may live (through) Him. 10 That love is **(by) this**, that we ourselves loved not God, but that He Himself loved us, and He sent His Son *as* a propitiation (for) our sins. 11 **Beloved**, if God so loved us, also we ourselves are owing to be loving one another. 12 No one has seen God at any time if we should be loving one another, God is abiding (in) us, and His love is perfected (in) us. 13 We are knowing **(by) this** that we are abiding (in) Him and He Himself (in) us, because He has given (of) His Spirit to us. 14 And we ourselves have seen and are bearing witness that the Father has sent the Son Saviour of the world. 15 **Whosoever** should confess that Jesus is the Son of God, God is abiding (in) him, and he himself (in) God. 16 And we ourselves have known and have

believed that love which God has (in) us. **God** is love, and the one who is abiding (in) that love, is abiding (in) God, and God (in) him. 17 That love has been perfected (with) us **(in) this**, in order that we might be having boldness (in) the day of judgment, that even as He Himself is, also we ourselves are (in) this world. 18 There is not fear, (in) that love, but the perfect love is throwing out that fear, because that fear is having torment, and the one who was fearing has not been made perfect (in) that love. 19 Let we ourselves keep loving Him, because He Himself first loved us. 20 **If** anyone should say: "I am loving God," and should be hating his brother, he is liar; for how is the one who is not loving his brother whom he has seen, being able to be loving God Whom he has not seen? 21 And we are having this commandment (from) Him, in order that the one who is loving God might be loving his brother also.

**Beloved** is the word of emphasis in this sentence. This address is used several times in this epistle, 1Jo 3:2,21 and 1Jo 4:1. John will use it one more time in 1Jo 4:11.

**Let us keep loving one another** is present tense imperative meaning that John and his readers are continuously loving one another and are exhorted to keep it up. The source of that love is out of God.

**Has been begotten** is perfect tense and was used before by John in 1Jo 2:29 where he taught of doing righteousness and now of loving.

**Is knowing** is present tense and used with has been begotten in 1Jo 2:29: "**If** ye know that He is righteous, ye are knowing that everyone who is practising righteousness has been begotten (of) Him."

#### 1 John 4:8

**The one** is the word of emphasis in this sentence. Here is the opposite of one who is not loving.

**Knew** is past tense meaning that this one is in the past never experience in knowledge God.

**God is love.** The very essence of God is love and the world knows not love. They may know lust, but never the sacrificial love which comes from God. If someone is hating, does not possess this love and is remaining in darkness, 1Jo 2:9. For the one who is sinning has not seen or known God, 1Jo 3:6. This love also brings peace, 2Co 13:11: "Finally, brethren, keep rejoicing, keep being perfected, keep being encouraged, keep minding the same thing, keep being at peace; and the God of love and peace will be (with) you." His great love is full of mercy, Eph 2:4: "but God, *Who* is rich (in) mercy, (because of) His great love wherewith He loved us."

#### 1 John 4:9

**(By) this** is the word of emphasis in this sentence. This refers to the message of God sending his son into the world.

**Was manifested** is past tense meaning that in the past God appeared visibly his love. John used this verb in 1Jo 1:2 to display the life; in 1Jo 3:5 to take away sins; in 1Jo 3:8 to destroy the works of the devil; and here to have life through him.

**Has sent** is perfect tense meaning God in the past sent his only begotten Son and is having abiding results.

**His only begotten Son** is used by John in his gospel, Joh 1:18: "No one has seen **God** at any time; the only begotten Son, the One Who is (in) the bosom of the Father, the Same declared *Him*." 3:16,18: "For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life. **The one** who is believing (on) Him is not

being judged; but the one who is believing not already has been judged, because he has not believed (on) the name of the only begotten Son of God.”

**We may live** is past tense meaning in the past we received life. Our new birth began in the past once we believed on the name of Jesus Christ, 1Jo 3:23.

#### 1 John 4:10

**(By this)** is the word of emphasis in this sentence. This refers to God loved us.

**We ourselves loved not God.** The verb is past tense. The personal pronoun with the verb makes it emphatic translating as we ourselves. We never loved in the sense of sacrificial love, as we have not chosen God, Joh 15:16: “Ye yourselves chose **not** for yourselves Me, but I Myself chose for Myself you, and appointed you; in order that ye yourselves might be going and might be bearing fruit, and your fruit might be abiding; in order that whatsoever ye should ask the Father (in) My name He may give *it* to you.”

**He Himself loved us.** The verb is past tense. The personal pronoun with the verb makes it emphatic translating as he himself. God’s sacrificial love is found in his son, Ro 5:8: “but God is commending His own love (to) us, that *while* we are still sinners Christ died (in behalf of) us.”

**Propitiation** means to appease. This word is only used in this epistle twice, 1Jo 2:2. This is demonstrative love, 1Jo 4:7,11,20,21. Jesus came for the removing of sin, the regenerate’s sin has been appeased. This removes guilt which results in confidence at the judgment, 1Jo 4:17, as a victory over sin.

#### 1 John 4:11

**Beloved** is the word of emphasis in this sentence. John used this address frequently since chapter three, 1Jo 3:2,21 4:1,7.

**If God so loved.** This conditional statement is based upon our duty to be loving one another. This verb is past tense of sacrificial love, and stated as a fact in the previous verse, 1Jo 4:10; as also explained throughout Scripture, Joh 3:16: “For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life.” Eph 2:4: “but God, *Who* is rich (in) mercy, (because of) His great love wherewith He loved us,” 5:2: “and keep walking (in) love, even as also Christ loved us, and gave up Himself (for) us, an offering and sacrifice to God (for) an odour of a sweet smell.” 2Th 2:16: “But our LORD Jesus Christ **Himself**, and God and our Father, Who has loved us and has given *us* eternal encouragement and good hope (by) grace.” But it is really that the condition is put upon man to love God, 1Co 8:3: “But if **anyone** is loving God, he himself has been known (by) Him.”

**We ourselves are owing to be loving.** The verb is present tense meaning we are continuously are showing the goodwill due to be sacrificial loving one another. The verb “loving” is present tense infinitive with the use of completing the verb “owing.” The personal pronoun is present to show the emphatic with the verb “owing” being translated “we ourselves.”

#### 1 John 4:12

**God** is the word of emphasis in this sentence.

**Has seen** is perfect tense meaning that not one human being has beheld God in the past and is having abiding results. This verb *theaomai* means spectators are attentively seeing. So not only visibly seeing but visionary seeing and the apprehension of higher realities. John used that the same wording but used *horeo* instead of *theaomai* in Joh 1:18: “No one has seen **God** at any time; the only begotten Son, the One Who

is (in) the bosom of the Father, the Same declared *Him*;" meaning only Jesus has visibly seen God and here deeper of not only seeing, also apprehension of what they saw.

**If we should be loving** is present tense subjunctive meaning the probability of continuous loving is the conditional basis here.

**God is abiding (in) us.** The verb is present tense meaning the source of loving continuously one another, God is continuously remaining in us. God's love is not the result because once we are born again, he will leave us not forsake us, Heb 13:5: "**Without love of money** is the manner of life; keep being content with the things which are being present; for He Himself has said, I shall in no wise leave thee, nor I shall in no wise be forsaking thee." We may quench the Holy Spirit, 1Th 5:19: "Stop quenching **the Spirit**," and grieve the Holy Spirit, Eph 4:30: "**And stop grieving the Holy Spirit** of God, (by) Whom ye were sealed (for) *the* day of redemption," but as said here, we are sealed unto the day of redemption as and the Holy Spirit is remaining in us forever, Joh 14:16: "And **I** Myself will ask the Father, and He will give to you another Paraclete, in order that he might be remaining (with) you (for) ever." We can neglect the gift, 1Ti 4:14: "**Stop being negligent of the gift** (in) thee, which was given to thee (through) prophecy (with) laying on of the hands of the elderhood," but God's word endures unto everlasting life, Joh 6:27: "Stop **working** the food which is perishing, but the food which is abiding (unto) eternal life, which the Son of man will give to you; for Him the Father sealed."

**His love is perfected (in) us.** The verb is perfect tense meaning that God's sacrificial love has accomplished it in the past and is having abiding results. The sense in this verb is that God's love has completed us and is bringing results of affecting our lives on a daily basis. God's love is fully present in those who keep his word. Later John will later show how this completeness will remove fear of judgment, 1Jo 4:17. Our completeness is fulfilled in the cross, Joh 19:18: "**Where** they crucified Him, and (with) Him two others on this side and on that side, and in the middle Jesus." Our faith finds this fulfillment in works, Jas 2:22: "**Are thou seeing** that this faith was working with his works, and was that faith perfected (by) works?"

### 1 John 4:13

**(By) this** is the word of emphasis in this sentence. This refers to the abiding in him and he himself in us.

**We are knowing** is present tense meaning that we are continuously and personally knowing. John used this several times already in this epistle: we have known him, 1Jo 2:3; we are in him, 1Jo 2:5; it is the last time, 1Jo 2:29; we are of the truth, 1Jo 3:19; God is abiding in us, 1Jo 3:24; the spirit of God, 1Jo 4:2; the spirit of truth, 1Jo 4:6. John will use this again later as we are loving the children of God, 1Jo 5:2. The negative is used as opposite of 1Jo 2:3 found in 1Jo 3:1. Here we are abiding in him and he himself in us, 1Jo 4:13.

**He has given (of) his Spirit to us.** The verb is perfect tense meaning that God has in the past supplied to us out of His Spirit and is having abiding results. John in this epistle has shown that God has granted to us his love, 1Jo 3:1; his commandments, 1Jo 3:23; out of his Spirit, 1Jo 3:23 and the same here. John will finish his epistle saying God has given to us eternal life, 1Jo 5:11 and an understanding, 1Jo 5:20.

### 1 John 4:14

**We,** is the word of emphasis in this sentence. This personal pronoun with the verb makes it emphatic translating it as we ourselves.

**Have seen** is perfect tense meaning that we ourselves have beheld and is having abiding results. This word is used three times in this epistle. First found in 1Jo 1:1 where they have beheld the Word of Life. The second time, it is found in 1Jo 4:2, where no human has beheld God at any time. And here, John and the readers have looked on with admiration the Saviour of the world.

**Are bearing witness** is present tense meaning that we ourselves are continuously affirming what we ourselves have seen. This testimony is continuously shared with those who have not been able to look upon with admiration this wonderful Saviour. We today are the recipients of this soul-winning.

**The Father has sent the Son Saviour of the world.** The verb is perfect tense meaning that God has sent the Son in the past with abiding results. We today still share this Gospel. John mentioned earlier that God sent his only begotten Son, 1Jo 4:9; and his Son to be propitiation for our sins, 1Jo 4:10; and here the Son Saviour of the world. John used Christ Saviour in Joh 4:42. Now here Saviour is apposition to Son, as it was to Christ in Joh 4:42.

### 1 John 4:15

**Whosoever** is the word of emphasis in this sentence. This is two Greek words making up this word. This is a pronoun (*os*) and the particle (*an*). This is used four times in this epistle, 1Jo 2:5 3:17; and 1Jo 5:15. This is always used with the subjunctive of a probability of who should

**Should confess** is past tense subjunctive meaning in the past someone with the probability should admit or declare that Jesus is the Son of God, 1Jo 4:2. The opposite is true of someone denying the Son, 1Jo 2:23.

**The Son of God** is found in this epistle, 1Jo 3:8 5:5,10,12,13,20. The articles with the Son and the God make it definite of which Son and God the writer is referring.

**Is abiding** is present tense meaning this one is continuously remaining in us and that one in God. This word has been used frequently in this epistle (18x): 1Jo 2:6,10,14,17,19,24,27,28 3:6,9,14,15,17,24 4:12,13,15,16.

### 1 John 4:16

**We,** is the word of emphasis in this sentence. John used this personal pronoun as emphatic subject (9x) but (5x) as word of emphasis in a sentence and emphatic subject: 1Jo 3:14 4:6,14,16,19.

**Have known** is perfect tense meaning that we ourselves have known personally in the past and is having abiding results. This is a repeat of 1Jo 3:16.

**And have believed** is perfect tense meaning that we ourselves have entrusted in the past and is having abiding results. The word in this tense is also used in 1Jo 5:10.

**That love** with the article is previous reference of the sacrificial love found in 1Jo 4:12.

**God is love.** God is the word of emphasis in this sentence. The lack of an article with love gives the essence of God, as repeated from 1Jo 4:8.

**Is abiding** is present tense mentioned twice here and is repeated from 1Jo 4:13.

### 1 John 4:17

**(By this)** are the words of emphasis in this sentence. These words were used several times in this manner, 1Jo 2:4 3:10,16 4:9,10,13 5:2. Here this is referring to having boldness in the day of judgment.

**Has been perfected** is perfect tense with passive voice meaning in the past we have been made complete and is having abiding results. John used this word on four occasions in this epistle, 1Jo 2:5 4:12,17,18.

**We might be having** is present tense subjunctive meaning we might continuously possessing with probability. This word and tense is found of having fellowship, 1Jo 1:3, and here having boldness.

**He himself is**, the personal pronoun is emphatic with the verb to be in the present tense. John uses this pronoun and verb in other similar ways, he is pure, 1Jo 3:3; he is righteous, 1Jo 3:7; and here he is bold.

**We ourselves are**, the personal pronoun is emphatic with the verb to be in the present tense. John uses this pronoun and the verb in another manner as we are out of God, 1Jo 4:6, and here we are bold in this world.

#### **1 John 4:18**

**Fear** is the word of emphasis in this sentence. Our terror is not in that love. This adjective is predicate adjective to the verb to be.

**The perfect love** has been made perfected by the love of God, 1Jo 2:5. His love has been perfected as God is dwelling in us, 1Jo 4:12; and our love has been made perfect by giving boldness, 1Jo 4:17. Here this perfect love is casting off fear.

**Is having torment** is present tense meaning fear is continuously having punishment. To face the future judgment will cause one to be having fear, because there is no boldness in the day of judgment, 1Jo 4:17.

#### **1 John 4:19**

**We**, is the word of emphasis in the sentence. The personal pronoun with the verb makes it emphatic translated as we ourselves.

**Keep loving Him**, is present tense imperative or indicative so it could be as translated here or we ourselves are loving continuously him.

**He Himself first loved us**. The verb is past tense meaning in the past God loved us when he sent his Son, Joh 3:16.

#### **1 John 4:20**

**If** is the word of emphasis in this sentence. This conditional phrase with the subjunctive makes the possibility of someone saying one thing and doing another.

**Any should say** is past tense subjunctive meaning this probability of anyone making such a statement.

*That* with the verb of speaking in Greek is translated as quotation.

**And should be hating** is present tense subjunctive meaning this probability of anyone should continuously be detesting his brother who is a Christian.

**He is liar** is used before in this epistle, 1Jo 1:10 2:4,22.

**Has seen** is perfect tense meaning that the one has seen with the eyes his brother but is not continuously loving his brother.

**To be loving** is present tense infinitive with the use of completing the verb “is being able.” The present tense means how is the one being able to be continuously loving God whom he has not seen? 1Jo 2:9. The sense here is evident that it is easier to be loving someone we see than one we never saw, Joh 1:18.

#### **1 John 4:21**

**This commandment**, are the words of emphasis in this sentence. This commandment was referred in 1Jo 2:3,4,7,8 3:24 5:2,3.

**Might be loving his brother** is present tense subjunctive. This purpose clause of loving his brother is used also in the previous verse.

## 1 John 5:1

John has brought us through the teaching of the security of the believer by the signs of fellowship, various tests, relationships and distinctions. Now he closes his epistle with a strong doctrinal teaching on our beliefs.

### V. Beliefs, 1Jo 5:1-21

#### A. Towards the Son of God, 1Jo 5:1-13

1 **Everyone** who is believing that Jesus is the Christ, has been begotten (of) God; and everyone who is loving Him Who begot, is loving also him who has been begotten (of) Him. 2 We are knowing (by) this, that we are loving the children of God, when we are loving God and should be keeping His commandments. 3 For **this** is that love of God, in order that we might be keeping His commandments; and His commandments are not burdensome. 4 Because **everyone** who has been begotten (of) God, is overcoming the world; and this is the victory which overcame that world, *even* our faith. 5 **Who** is the one who is overcoming that world, but the one who is believing that Jesus is the Son of God? 6 **This** is the One who came (by) water and blood, Jesus Christ; not (by) water only, but (by) water and blood; and it is the Spirit which is bearing witness, because the Spirit is the truth. 7 Because there are **three** who are bearing witness: 8 the Spirit, and the water, and the blood; and the three are (to) the one *point*. 9 **If** we are receiving the witness of men, the witness of God is greater, because this is that witness of God which He has witnessed (concerning) His Son. 10 **The one** who is believing (on) the Son of God is having the witness (in) himself; the one who is not believing God has made Him a liar, because he has not believed (in) the witness which God has witnessed (concerning) His Son. 11 And **this** is the witness, that God gave to us eternal life; and this same life is (in) His Son. 12 **The one** who is having the Son, is having that life; the one who is having not the Son of God, is having not that life. 13 I wrote these things to you who are believing (on) the name of the Son of God, in order that ye may know that ye are having eternal life, and in order that ye might be believing (on) the name of the Son of God.

**Everyone** is the word of emphasis in this sentence. This word as word of emphasis in a sentence is also found in 1Jo 2:23 3:3,4,6,9,10,15 5:4.

**Who is believing** is present tense participle translated with the use of substantive modifying the subject everyone. The tense shows that this one is continuously believing.

**Jesus is the Christ.** These two words which are put together are found in 1Jo 1:3,7 2:1 3:23 4:2,3 5:6,20. With the verb to be: 1Jo 2:22.

**Has been begotten** is perfect tense meaning that this one has been born again in the past and is having abiding results. This new birth is out of God, Joh 1:13.

**Him who begot** is past tense participle translated with the use of substantive modifying him who is the Father. The Father in the past begot us, just as a man begot a child in the genealogy in the indicative sense, Mt 1:2-16; and Paul begot us through the gospel, 1Co 4:15: "For if ye should be having ten thousand **tutors** (in) Christ, but not many fathers; for I myself begot you (in) Christ Jesus (through) the glad tidings."



## 1 John 5:2

(By) **this** are the words of emphasis in this sentence. This refers to loving the children.

**We are knowing** is present tense which is used with this word and tense several times in this epistle, 1Jo 2:3,5,18,29 3:1,19,20,24 4:2,6 5:20.

**We are loving** is present tense which is used with this word and tense a few times in this epistle, 1Jo 3:14 the brethren; 1Jo 5:1 God.

**Children** can be referred to as Sons, as we were called the sons of God, 1Jo 3:1; we are the sons of God, 1Jo 3:2; and the children of God are manifest, 1Jo 3:10.

**When we are loving** is present tense of a temporal clause meaning at that time we are continuously loving God.

**Should be keeping** is present tense subjunctive meaning we should be observing with all possibility. This mode makes this probability of observing his commandments depending on if we are loving God and his commandments are loving the children of God and loving God.

## 1 John 5:3

**This** is the word of emphasis in this sentence. This refers back to the previous verse of keeping his commandments.

**That love of God** was used previously in 1Jo 2:5 3:17 4:7. The article is used as previous reference to the love in the previous verse.

**We might be keeping** is present tense subjunctive meaning the purpose of the love of God is continuously observing his commandments.

**Burdensome** means grievous. God's commandments are not oppressive as Jesus accused the Pharisees of laying heavy burdens on the people, Mt 23:4: "For **they are binding** heavy and hard to bear burdens, and are laying *them* (on) the shoulders of men; but they are not willing to move them with their own finger." Just as with all the teachings from religions have put a heavy burden upon those who follow. The sacraments and canon laws of the Roman Catholic Church have put traditions above the simple law of loving God and loving our brethren. The Islamic Sharia law gives a multitude of weight that is very burdensome. Jesus said: come to me, Mt 11:28: "**Come** (to) Me, all the ones who are laboring and have been burdened, and I Myself will give you rest."

## 1 John 5:4

**Everyone** is the word of emphasis in this sentence. This word as word of emphasis in a sentence is also found in 1Jo 2:23 3:3,4,6,9,10,15 5:1.

**Is overcoming** is present tense meaning that the children of God are continuously conquering the world. Jesus has overcome the world, Joh 16:33: "I have spoken **these things** to you in order that ye might be having peace (in) Me. Ye are having tribulation (in) the world; but keep being of good courage, I Myself have overcome the world." We can overcome evil with good, Ro 12:21: "**Stop thou being overcome** (by) that evil, but keep thou overcoming that evil (with) that good." Earlier in the epistle, John wrote that we have overcome the wicked one, 1Jo 2:13,14; and we have overcome them who are those in the world, 1Jo 4:4. John repeats what he says here in the next verse.

**The victory** is only found here in the NT (*nike*), but a different form (*nikao*) of victory of God's servant Christ, Mt 12:20: "He will not break a bruised **reed**, and will not quench smoking flax, until He should bring forth the judgment (unto) victory." The victory over death is used by Paul, 1Co 15:54: "But when this **corruptible** should put on incorruptibility, and this mortal should put on immortality, then the word which has been written will come to pass, death was swallowed up (in) victory."

**Our faith** is our conversion, 1Jo 5:1 and our life, 1Jo 5:2. This word is only used here in this epistle or in this Gospel but used it several times in his apocalypse, Re 2:19: "I know thy works, and love, and service, and faith, and thy endurance, and thy works, and the last *will be* more than the first." 13:10: "**If** anyone is having captivity, is going under. **If** anyone will kill (with) *the* sword, it is necessary for him to be killed (with) *the* sword." 14:12: "**Here** is the endurance of the saints, here *are* the ones who are keeping the commandments of God and the faith of Jesus."

### 1 John 5:5

**Who** is the word of emphasis in this sentence. This relative pronoun is used to ask a question.

**Jesus is the Son of God.** This is repeated from 1Jo 4:15.

### 1 John 5:6

**This** is the word of emphasis in this sentence.

**Came** is past tense participle translated with the use of substantive modifying the article "the one." This word is used by John earlier in 1Jo 4:2,3 as coming in the flesh.

**(By) water and blood** is proof of Jesus coming in the flesh. The humanity of Christ is taught here to disprove the false prophets from 1Jo 4:1-3. Some commentators try to put water as baptism and blood as the cross, but our body is made up of water and blood, as this was what was shed when the soldier put his spear in Jesus side, Joh 19:34: "but one of the soldiers pierced His side with a spear, and immediately blood and water came out." Trying to put any other image to these two types together is pushing another theme. It is understandable that the Reformers rejected the early Church Fathers such as Augustine as they tried to see new insights of what Scripture taught.

**Spirit which is bearing witness.** The verb is present tense participle translated with the use of substantive modifying Spirit and because of the article with the verb, the article translates which. The present tense means that the Spirit is continuously testifying the death of Christ, Joh 15:26: "But **when** the Paraclete should come, Whom I Myself will send to you (from) the Father, the Spirit of truth, Who is going forth (from) the Father, that One will bear witness (concerning) Me;" Heb 10:15: "And also the Holy Spirit **is bearing witness** to us; for (after) that One said before."

**The Spirit is the truth.** This is a repeat from 1Jo 4:6.

### 1 John 5:7

**Three** is the word of emphasis in this sentence. Jesus said that two or three witnesses, every word is established, Mt 18:16: "but if he should not hear, take (with) thee (besides) one or two, in order that every word may stand (upon) *the* mouth of two or three witnesses." We use this today when only one person accuses another without any witnesses, it is just hearsay. This is repeated by Paul, 2Co 13:1: "I am coming **this third time** (to) you. Every matter will be established (in) the mouth of two or three witnesses." 1Ti 5:19: "Stop receiving an accusation (against) an elder, except when (on) two or three witnesses."

Tr adds: *(in) the heaven, the Father, the Word, and the Holy Spirit; and these three are one.* This is only found in the later edition of Erasmus as he did not have it in his first edition. Robertson says: "Some Latin scribe caught up Cyprian's exegesis and wrote it on the margin of his text, and so it got into the Vulgate and finally into the Textus Receptus by the stupidity of Erasmus."

## 1 John 5:8

**The Spirit and the water, and the blood.** This visual proof of blood and water from the body of Jesus that the Holy Spirit moved a witness to express that Jesus is the Son of God, Mt 27:54: "And after the centurion and the ones who were keeping guard over Jesus (with) him, have seen the earthquake and the things which had taken place, feared greatly, saying, this was truly Son of God."

TR adds: *and three are who are bearing witness (on) the earth.* This is only found in the later edition of Erasmus as he did not have it in his first edition. Robertson says: "Some Latin scribe caught up Cyprian's exegesis and wrote it on the margin of his text, and so it got into the Vulgate and finally into the Textus Receptus by the stupidity of Erasmus."

## 1 John 5:9

**If** is the word of emphasis in this sentence. This conditional clause is based upon which witness we receive.

**The witness of men, and witness of God.** This distinction shows that God's word is greater than man's. Jesus said that John the Baptist is greatest among women born, Mt 11:11: "verily I am saying to you, there has not risen (among) *those* born of women *is* greater than John the Dipper; but the one who *is* less (in) the kingdom of the heavens is greater than he;" but Jesus is greater witness than of John's, Joh 5:36: "But **I** Myself am having the witness greater than John; for the works which the Father gave Me in order that I may complete them, these works which I Myself am doing, they are bearing witness (concerning) Me that the Father has sent Me." And Jesus said that his Father is greater than all, Joh 10:29: "**My Father** Who has given *them* to Me is greater than all; and no one is being able to be seizing (out of) the hand of My Father." God's witness is always true. God's witness was visible in the death of Christ and the pouring out the Spirit during Pentecost. With these three witnesses, every word is established. As the previously John taught us the spirit of truth and the spirit of error, 1Jo 4:6; and the Spirit is the truth, 1Jo 5:6. God is greater than the one in the world who is a liar, 1Jo 4:4 Joh 8:44.

## 1 John 5:10

**The one** is the word of emphasis in this sentence. This article with the participle becomes the subject of that verb and the main verb.

**Is having the witness (in) himself.** The verb is present tense meaning this one is continuously possessing the testimony in our hearts, Ro 8:16: "The Spirit Himself is bearing witness with our spirit, that we are children of God." Ga 4:6: "But because **ye are** sons, God sent forth the Spirit of His Son (into) your hearts, *Which* is crying, Abba, the Father." 2Pe 1:19: "And we are having the more sure prophetic word, to which ye are doing well *if* ye are giving heed as to a shining lamp (in) an obscure place, until day might dawn and *the* morning might arise (in) your hearts;" Joh 3:33: "**The one** who has received His testimony has set to his seal that God is true."

**Has made him a liar.** The verb is perfect tense meaning that this one has fashioned in their minds that God is a liar. It is impossible for God to lie, Heb 6:18: "in order that (by) two unchangeable things, (in) which *it was* impossible *that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope:" Tit 1:2: " (in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time." This is a repeat of 1Jo 1:10.

**Has not believed (in) the witness.** The verb is perfect tense meaning that this one has not believed in the past and is having abiding results which means they are still not believing until this one repents, Ro 3:4:

“May it **not** be! But let God **keep being** true, and *let* every man *be* false, according as it has been written, so that thou may possibly be justified (in) thy words, and may overcome (while) thou art being judged.” Because of their unbelief, God’s word is not abiding in them, Joh 5:38: “And ye are having not His **word** *which* is abiding (in) you, for Whom this One sent, ye yourselves believe not Him.”

## 1 John 5:11

**This** is the word of emphasis in this sentence. This is the subject of the verb to be.

**The witness** is predicate nominative. This witness is from the previous verse of the Holy Spirit being our witness and God also witnessed concerning his son, 1Jo 5:10.

**God gave to us eternal life.** The verb is past tense meaning in the past God bestowed our eternal life. Eternal life is the promise from God, Joh 3:15,16,36: “in order that everyone who is believing (on) Him may not perish, but might be having eternal life. For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life. **The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him.” 4:14: “but whoever should drink (out of) the water which I Myself will give him he shall in no wise thirst (for) ever; but the water which I will give to him will become (in) him a fountain of water *which* is springing up (into) eternal life.” 5:39: “**Keep searching** the scriptures, for ye yourselves are thinking to be having eternal life (in) them, and these ones are the ones who are witnessing (concerning) Me;” 6:40,47: “**And this is** that will of the One Who sent Me, in order that everyone who is seeing the Son and is believing (on) Him, might be having eternal life, and I Myself will raise Him up at the last day. **Verily** verily I am saying to you, the one who is believing (on) Me is having eternal life.” 10:28: “and I Myself am giving to them eternal life; and they shall in no wise perish (for) ever, and anyone will not seize them (out of) My hand.” 12:50: “and I know that His commandment is life eternal; therefore what I Myself am speaking, as the Father has said to Me, so I am speaking.” 17:2,3: “as Thou gave to Him all authority over all flesh, in order that all which Thou has given to Him, He may give to them eternal life. And **this** is the eternal life, in order that they might be knowing Thee the only true God, and Jesus Christ Whom Thou sent.” Ro 5:21: “in order that as that sin reigned (in) death, so also that grace may reign (through) righteousness (to) life eternal, (through) Jesus Christ our LORD.” 6:22,23: “But **now** *because* ye were set free (from) that sin, and became bondmen to God, ye are having your fruit (unto) sanctification, and the end *is* *receiving* eternal life. For **the wages** of sin *is* death; but the free gift of God *is* eternal life (in) Christ Jesus our LORD.” 1Ti 1:16: “But **(for) this reason** I was shown mercy, in order that Jesus Christ may show forth (in) me first the whole longsuffering, (for) a delineation of the ones who were being about to be believing (on) Him (to) life eternal.” Tit 1:2: “(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time,” 3:7: “in order that we may become heirs, *because* we have been justified by His grace (according to) *the* hope of eternal life.” This is spoken also by the Old Testament prophets, Ps 133:3: “As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.” Da 12:2: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.” John used this before in this epistle, 1Jo 1:2 2:25 3:15.

**The same life is (in) His Son.** John used this several times in his gospel, Joh 1:4: “Life was (in) Him, and that Life was the Light of men.” 5:26: “For **even as** the Father is having life (in) Himself, so He gave also to the Son to be having life (in) Himself.” 11:25: “Jesus said to her, I Myself am the resurrection and the life. The one who is believing (on) Me, if also he should die will live;” 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.” 20:31: “But **these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name.” John used this also in this epistle, 1Jo 1:1,2.

## 1 John 5:12

**The one** is the word of emphasis in this sentence. The article is the subject of the participle is having and the main verb is having. This is used several times in this epistle in this manner, 1Jo 2:4,6,9,10,11 3:24 4:8 5:10.

**Is having** is present tense participle translated with the use of substantive modifying the article the one. The present tense means that one is continuously possessing the son and that life. The opposite is also found for the one is not continuously possessing the son and that life, 1Jo 2:23: “**Everyone** who is denying the Son, is having neither the Father.” Joh 3:36: “**The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him.” Someone cannot say they are going to heaven without Jesus Christ, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.”

## 1 John 5:13

**These things** are the words of emphasis in this sentence. The Greek is only one word (*tauta*). These things refer to the whole epistle.

**I wrote** is past tense meaning in the past John penned these words in this epistle. This is the theme verse for this epistle.

**Are believing** is present tense participle meaning that John wrote this epistle to Christians. Only those who are continuously believing on the name of the son of God may be called Christians. This is not holding to church traditions, being baptized, or attending church. Only those who have put their personal faith in the son of God can be identified as Christians. Someone may say what they are, but it still comes down to what they have done with the gift of God, Ro 6:23: “For **the wages** of sin *is* death; but the free gift of God *is* eternal life (in) Christ Jesus our LORD.”

**Ye may know** is perfect tense subjunctive meaning we know now intellectually (*oida*: intransitive verb always in the present but not linear) and with abiding results. This intellectual knowledge gives us security as a believer as the flesh, the world, and the devil try to give us doubts concerning our relationship with God. Intellectual knowledge (*oida*) is more stable than experiential knowledge (*ginosko*). Our feelings change but truth does not. So it is better to trust facts rather than our experiences. But God does give us experiences over and over in this epistle to show that his Spirit is testifying with our spirit. With our thoughts, we need to examine our hearts to see if we are child of God, 2Co 13:5: “keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected.”

**Ye might be believing** is present tense subjunctive meaning the second purpose of this epistle is that we grow in our faith.

## 1 John 5:14

John is closing out this epistle to identify our standing with God. John explains that we need to believe that Jesus is the Son of God. Throughout this epistle, John has posted road signs to reassure us in our relationship with God. The last sign is our beliefs towards our prayer life.

V. Beliefs, 1Jo 5:1-21

B. Towards our prayer life, 1Jo 5:14-17

14 And this is the boldness which we are having (towards) Him, that if we should be asking anything for ourselves (according to) His will, He is hearing us; 15 and if we know that He is hearing us, whatsoever we should be asking for ourselves, we know that we are having the requests which we have asked (from) Him. 16 **If** anyone should see his brother *who* is sinning a sin *which is* not (to) death, he will ask, and will give him life, for the ones who are not sinning (to) death. **There is** a sin (to) death; I am not saying (concerning) that *sin* in order that he may beseech; 17 every unrighteousness is sin, and there is a sin not (to) death.

**This** is the word of emphasis in this sentence. John used this word in this epistle to display the message, 1Jo 1:5 3:11; antichrist, 1Jo 2:22; the promise, 1Jo 2:25; the commandment, 1Jo 3:23; the love, 1Jo 5:3; the victory, 1Jo 5:4; he (Jesus), 1Jo 5:6; the witness, 1Jo 5:9; and the true God, 1Jo 5:20.

**The boldness** means confidence or assurance in our prayer life, Eph 3:12: “(in) Whom we are having boldness and access (in) confidence (by) the faith of Him.” 1Jo 3:21: “**Beloved**, if our heart should not be condemning us we are having boldness (towards) God.” John used this word in this epistle concerning our Lord’s return, 1Jo 2:28 4:17.

**We should be asking anything for ourselves** is present tense in middle voice subjunctive meaning the condition of our boldness will give greater probability for asking anything for ourselves.

(According to) **His will**. God does answer prayer on our lusts, Jas 4:3: “**Ye are asking** and ye are receiving not, because ye are asking for ourselves evilly, in order that ye may spend *it* (in) your pleasures;” only prayer in faith, Jas 1:6: “**But let him keep asking** (in) faith *and* keep doubting for himself nothing. For **the one** who is doubting for himself is being like a wave of *the sea which is* being driven by the wind and is being tossed.” Mt 21:22: “and whatever things ye should ask (in) prayer, *if* ye are believing, ye will receive for yourselves.” Heb 11:6: “**But (apart from) faith** *it is* impossible to well please *Him*; for it is necessary for the one who is approaching to God to believe, that He is, and He is becoming a Rewarder for the ones who are seeking Him out;” which is his will, Mt 6:10: “let Thy kingdom come; let Thy will be done as (in) heaven, and (upon) the earth;” Mr 14:36: “**And He was saying**, Abba, Father, all things *are* possible to Thee; take away this cup (from) Me; but not what I Myself am willing, but what Thou *Thyself are* willing.”

## 1 John 5:15

**If we know** is perfect tense indicative not subjunctive which is usually with *if (eav)* as in 1Co 14:11: “therefore unless I should know the power of the sound, I will be to one who is speaking a barbarian, and the one who is speaking (in) me *will be* a barbarian;” and 1Jo 2:29: “**If** ye know that He is righteous, ye are knowing that everyone who is practising righteousness has been begotten (of) Him,” so it is usually the other *if (ei)*. The verb (*oida*) with perfect tense always translates in present tense with non linear, and this word means intellectual knowledge unlike (*ginosko*) is experiential knowledge. This intellectual knowledge of the surety that God is continually hearing us.

**Whatsoever** is the direct object of the verb asking. This is two Greek words: the neuter pronoun (*o*) referring to things and the particle (*an*) soever. So the meaning here is anything that we are asking for ourselves, God is hearing.

**We know** again is perfect tense indicative but here is the main thought. Our intellectual knowledge of not only God is hearing us, but also we are possessing the petition. The repetition of this knowledge gives us confidence of such anticipation. If our requests are according to God’s will, 1Jo 5:14, we have this confidence that God will grant our request. The answering of prayer gives us assurance in our faith, because it is done with the proper motive.

## 1 John 5:16

**If** is the word of emphasis in this sentence. This conditional phrase with the subjunctive makes a probability of such condition.

**Anyone should see his brother.** The verb is past tense subjunctive meaning that any person should perceive with probability in the past a fellow backslidden Christian.

**Not (to) death... There is a sin (unto) death.** There is the word of emphasis in the next sentence. What does it mean death? There could be a couple of possibilities. First, it could mean the Christian murdered someone that could demand the death penalty. Second, it could mean someone may be taken home by God early, and those who honor not their parents, De 5:16. Finally, it could mean that this one was never a Christian as Robertson states: "There is a distinction in Heb 10:26 between sinning wilfully after full knowledge and sins of ignorance. [Heb 5:2] Jesus spoke of the unpardonable sin, [Mr 3:29 Mt 12:32 Lu 12:10] which was attributing to the devil the manifest work of the Holy Spirit. It is possible that John has this idea in mind when he applies it to those who reject Jesus Christ as God's Son and set themselves up as antichrists."

**He will ask, and will give life to him.** These both verbs are future tense meaning the moment a Christian notices sin in another Christian, the next step (future) is asking and the next step restoration, Ga 6:1: "**Brethren**, if even a man should be taken (in) some offence, ye yourselves the spiritual *ones* are restoring such a one (in) a spirit of meekness, *although* thou were considering thyself also be thou thyself not tempted." Notice this will only work for those who are not sinning to death, and John is not referring to that one, so the purpose that this one may request on behalf of that Christian. Now this is loving one another in action, praying not only for ourselves first, 1Jo 5:15, as we should, because we cannot take care of anyone else if we are not right with God. After our needs with God are taken care of, our vision should center among those in need around us. This is a perfect teaching from Paul in Ga 6:5: "for each will bear his own load" of first bearing his own load, then in Ga 6:2: "Keep bearing one another's burdens, and thus fulfill the law of Christ," we can bear another's burdens. Remember these burdens are not grievous, 1Jo 5:3.

## 1 John 5:17

**Every unrighteousness is sin.** This is repeated from 1Jo 3:4. There are not cardinal sins, all sins are the same with God. We put emphasis of the trends today which sins are greater than the other. Sin is a terrible reality and all have sinned and have come short of the glory of God, Ro 3:23. All sins that do not include sin unto death which is early death by the sin or spiritual death by blasphemy of the Holy Spirit can be overcome in Christ. John repeats again that **there is a sin not unto death**, so we can have restoration, Ga 6:1.

## 1 John 5:18

John closes out the epistle with what we need to believe to have assurance in our faith. He started with our belief towards the Son of God, then towards our prayer life. Now he closes the epistle with our belief towards our understanding of God's Word.

### V. Beliefs, 1Jo 5:1-21

#### C. Towards understanding God's Word, 1Jo 5:18-21

18 **We know** that everyone who has been begotten (of) God is sinning not; but the one who was begotten (of) God is keeping himself, and the wicked *one* is not touching him. 19 **We know** that we are (of) God, and the whole world is lying (in) the wicked *one*. 20 **And we know** that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are (in) that true One, (in) His Son Jesus Christ. **He** Himself is the true God, and *the* eternal life. 21 Little children, **keep yourselves** (from) idols. Amen.

**We know** is the word of emphasis in this sentence. This intellect knowledge is the purpose of John writing this epistle, 1Jo 5:13.

**Is sinning** not is present tense meaning that this born-again Christian is not continuously sinning. If we say that we will never sin, we are going against what first John taught us, 1Jo 1:8.

**Is keeping himself** is present tense meaning that this born-again Christian is continuously guarding himself, 1Jo 3:3 5:21. This one is abiding in Christ, Joh 15:4: “**Abide** (in) Me, and I Myself (in) you. **As** the branch is not being able to be bearing (of) itself unless it should abide (in) the vine, so neither ye yourselves *are being able* unless ye should abide (in) Me,” and will have pure religion, Jas 1:27: “Pure and undefiled **religion** (before) God, and *the* Father is this: to be visiting orphans and widows (in) their tribulation, to be keeping oneself unspotted (from) the world.” Jude tells us to keep ourselves in the love of God, Jude 1:21: “keep yourselves (in) *the* love of God, awaiting the mercy of our LORD Jesus Christ (unto) life eternal.”

**The wicked is not touching him.** The verb is present tense meaning that the devil cannot continuously touch him. It is impossible to a Christian to be possessed by the devil as the Holy Spirit dwells there. We have overcome the wicked one, 1Jo 2:13 Mt 6:13.

### 1 John 5:19

**We know** again as used in the previous verse is the word of emphasis in this sentence.

**We are (of) God.** We are existing continuously out of God, Joh 1:13 1Jo 3:9 4:7 5:1,4. The opposite holds true as someone is not out of God, 1Jo 3:10. John questions if they are out of God, 1Jo 4:1,3.

**Is lying** is present tense meaning that the entire world is continuously remaining in the hand of the evil one. This shows that the world would rather stay with their darkness than be exposed to the light, Joh 3:19.

### 1 John 5:20

**We know** finally again is the word of emphasis in this sentence as the two previous verses.

**Is come** is present tense but this word only translate in the present without linear, but has the force of the perfect tense, Joh 8:42: “Therefore Jesus said to them, if God were your Father; ye possibility were loving Me; for I Myself came forth and am come (from) God; for I have come neither (of) Myself, but this One sent Me.” Other places where this word is in the present tense but non-linear, Joh 2:4: “**Jesus is saying** to her, what *is it* to Me and to thee, woman? Mine hour is not come **yet**.” 4:47: “**This one** *who* has heard that Jesus is come (out of) Judaea (into) Galilee, went out (to) Him, and was asking in order that he may come down and may heal his son; for he was being about to be dying.” Heb 10:7,9: “Then **I said**, behold, I am come, it has been written (in) *the* roll of *the* book (of) Me to do, O God, Thy will. then He has said, behold I am come to do, O God, Thy will. **He is taking away the first**, in order that He may establish the second.” The imperfect non-linear is found in Ac 28:23: “And *after* **they appointed** him a day there was come many (to) him (to) the lodging; to whom he was expounding for himself *and* was fully testifying for himself the kingdom of God, and was persuading for himself them the things (concerning) Jesus, both (from) the law of Moses and the prophets, (from) morning (to) evening.” All other places do not affect this word as it is in the future tense. Because here the perfect tense has its meaning here, we know that Jesus has come.

**And has given an understanding to us.** The verb is perfect tense meaning that Jesus has in the past given us the spirit of discernment with abiding results, Heb 5:14: “but the solid food is for *the* fully grown, who is having the senses *which* exercised (on account of) the habit (for) distinguishing both good and evil.” When we are mature in the faith, we will have the unity of the faith and full knowledge of the



Son of God, Eph 4:13: “ (until) we all may arrive (at) the unity of the faith and of the knowledge of the Son of God, (at) a full-grown man, (at) *the* measure of *the* stature of the fulness of Christ;” Php 3:15: “Therefore **as many as** *are* perfect let us keep being thus minded, and God will reveal this to you.” 2Co 4:6: “Because *it is* **God**, Who spoke (out of) darkness *that* light gave light, Who gave light (in) our hearts, (for) *the* radiancy of the knowledge of the glory of God (in) *the* face of Jesus Christ.” The unsaved understand not the things of God, 1Co 2:14: “But *the* **natural man** is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know *them*, because he is being spiritually discerned.” So we need to prove all things, 1Th 5:21: “And keep proving **all things**; keep holding fast the right.”

**We might be knowing** is present tense subjunctive meaning that we might be continuously knowing by experience and probability the true one. We are experiencing the true one because Jesus is the way, the truth and the life, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.” We are experiencing further as Jesus gave us another Comforter and he will guide us in all truth, Joh 15:26: “But **when** the Paraclete should come, Whom I Myself will send to you (from) the Father, the Spirit of truth, Who is going forth (from) the Father, that One will bear witness (concerning) Me.”

## 1 John 5:21

**Little children** is a closing address which was used several times in this epistle, 1Jo 2:1,12,28 3:7,18 4:4.

**Keep** is past tense imperative meaning that these readers who are Christians have not started to guard from idols. This does not mean that these readers were worshipping idols, then John would have used the verb worship with the present tense and negation: “stop worshipping.” If these readers were already guarding, then John would have used the present tense: “keep guarding,” 2Pe 3:17: “Therefore, beloved, let ye who are knowing beforehand, keep watching for yourselves, in order that *if* ye have been led away with the error of the lawless *ones*, ye may not fall from your own steadfastness.” The past tense means that they may have put up with false prophets, but from now one have to guard against this, 1Ti 6:20: “O Timotheus, keep the which is entrusted to your care, avoiding for thyself the profane empty babblings and oppositions of false-named knowledge;” 2Ti 1:14: “Keep the good thing entrusted to your care (by) *the* Holy Spirit who is dwelling (in) us.” The future tense of this word shows that the Lord is faithful and will establish and keep us from evil, 2Th 3:3: “But the LORD is faithful, Who will establish you and will keep *you* (from) the evil *one*.” The council of Jerusalem exhorted the Gentiles to keep abstaining from idols, Ac 15:20: “but to write to them to abstain (from) the pollutions of the idols and fornications and of the strangled and of the blood.” Christians have turned from idols to serve a living and true God, 1Th 1:9: “for they themselves are reporting (concerning) us what entrance we are having (to) you, and how ye turned (to) God (from) idols, to be serving a living and true God.” John saw how the false prophets were influencing these Christians as he had to warn to stop believing every spirit, 1Jo 4:1. Because of this, he could not be as Peter to give present tense as in AD 64. These believers twenty years later were not totally abstaining from idols as they believed every spirit.

## 2 John 1:1

**Author:** Apostle John

**Date:** AD 85-90

**Destination:** Cyria and her children, 2Jo 1:1

**Purpose:** John wrote to challenge these ones to be loving the faithful missionaries and to keep watching for the false missionaries, 2Jo 1:5,8.

**Theme:** Dealing with missionaries

**Misc.:** 2Jn = 2nd shortest NT book (245 Greek words)

**Introduction:** Both 2John and 3John deal with the matter of traveling ministers of the Gospel and the reception of them by believers in the churches. 2Jn warns believers against apathetically receiving false ministers.

This and 3Jn were personal little notes to friends whom John expected soon to visit.

**Outline:**

I. Salutation, 2Jo 1:1-4

II. Requests from John, 2Jo 1:5-11

A. To love righteous ministers, 2Jo 1:5-6

B. To watch for unrighteous ministers, 2Jo 1:7-9

C. To refuse those unrighteous ministers, 2Jo 1:10-11

III. Conclusion, 2Jo 1:12-13

1 **The elder** is writing to the chosen Cyria and her children, whom I myself am loving (in) truth, and not I only, but also all who have known that truth, 2 (for the sake of) that truth which is abiding (in) us, and (with) us, it will be (for) ever. 3 **There will be** (with) us, grace, mercy, and peace (from) God the Father, and (from) the LORD Jesus Christ, the Son of the Father, (in) truth and love. 4 **I rejoiced** exceedingly that I have found (of) thy children that thou are walking (in) truth, as we received commandment (from) the Father.

**The elder** are the words of emphasis in this sentence. This word means this one is that elder who had a special position because of the bearer of apostolic witness. Peter used fellow-elder to his readers, 1Pe 5:1: “*I am* the fellow-elder and witness of the sufferings of Christ, who also *am* partaker of the glory which is being about to be being revealed, **am exhorting elders** who *are* (among) you.”

**Chosen** is an adjective modifying the noun Cyria. This word means Christians are appointed to the glory of God unto the sanctification of the Holy Spirit, 1Pe 2:4: “**(To) Whom** *Who* is coming to, the Living Stone, *Which* has been rejected (by) men indeed, but *is* chosen, precious (with) God.” God has decided from the foundation of the world, 1Pe 1:20: “*Who* has been foreknown indeed (from) the foundation of the world but *Who* manifested (at) the last times (for the sake) of you,” that he will call all unto repentance through the seed of man which is bruised at the cross in the Son of God, Ge 3:15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” The gospel of the death burial and resurrection of Christ is the bruising of the serpent’s head, 1Co 15:26: “The death **last enemy** is being annulled.”

**Cyria.** This could be literal as a Christian woman names Cyria or Kuria. Most commentators disagree and use a figurative as AV did with Lady saying this is denoting the church as Christ is Lord (*kurios*) and the church the bride (*kuria*). This is possible, but why used this in the second epistle and not the same in the third epistle? Making this a society instead of a person is up for debate. Clement of the early Church Fathers used society as an answer because he felt that a woman could not be addressed by such an elder. Paul addressed, Phoebe in Ro 16:1: “**But I am commending** to you, Phoebe, our sister, *who* is being servant of the assembly which *is* (in) Cenchrea;” and Enodia in Php 4:2: “**I am exhorting Enodia**, and **I am exhorting Syntyche**, so that they be of the same mind (in) the LORD.”

**Her children** is Cyria children and if this is the church, then it would denote children of God, 1Jo 3:1.

**I myself am loving** is present tense meaning John is continuously loving sacrificially these ones. The personal pronoun with the verb translates I myself.

**(In) truth... that truth** means God is truth, Joh 3:33: “**The one** who has received His testimony has set to his seal that God is true;” Jesus is truth, Joh 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me;” and the Spirit is truth, 1Jo 5:6. The second truth has an article denoting the previous reference of the first truth.

**Have known** is perfect tense meaning all those have in the past known by experience with the new birth and is having abiding results, Joh 1:13.

## 2 John 1:2

**(With) us it will be (for) ever.** Notice the order as here in the Greek. With the genitive “us” the preposition is with, amidst, among. John expresses with his readers that the truth is continuously remaining among them. This truth will be towards forever. The existence of this truth in the future is an unbroken time. We have confidence in this truth.

## 2 John 1:3

**There will be** are the words of emphasis in this sentence. This is one Greek word which is the verb “to be” in the future tense.

**(With) us** is repeated again from the previous verse, but in reverse order: **it will be with us**; as the previous verse, **with us it will be**.

**Grace, mercy, peace** are three words which are predicate nominative as three nouns modifying the verb “to be.” Grace and peace are common words of salutation at that time, Ro 1:7 1Co 1:3 2Co 1:2 Ga 1:3 Eph 1:2 Php 1:2 Col 1:2 1Th 1:1 2Th 1:2 1Ti 1:2 Phm 1:2 1Pe 1:2 2Pe 1:2. Paul does us all three in his latter Pastoral Epistles: Grace, mercy and peace 2Ti 1:2 Tit 1:4.

**(From) God Father, and (from) Lord Jesus Christ the Son of the Father.** We have these three elements of salutations alongside God and Jesus. This two distinct persons of the Godhead are shown in the family setting: Father and the Son.

**(In) truth and love.** These three persons of the Godhead (God the Father, God the Son and God the Holy Spirit) are truth and love, 1Jo 5:6 1Jo 4:8. Notice truth and love are distinct as we will in 2Jo 1:6, where we need not only truth but love also.

## 2 John 1:4

**I rejoiced** is the word of emphasis in this sentence. This verb is past tense meaning that John was glad in the past when he heard the testimony of these readers.

**Exceedingly** is an adverb showing that John was exceedingly glad beyond measure. John repeated this joy in his next epistle, 3Jo 1:3: “For **I rejoiced** exceedingly, *while the* brethren were coming and were bearing witness of thy truth, even as thou thyself is walking about (in) truth.”

**I have found** is perfect tense meaning that John found out in the past by enquiry out of her children and is having abiding results. This could be a testimony of the children of God concerning this particular church or the children of Cyria.

**Are walking** is present tense participle translated with the use of indirect discourse adding “that thou.” This person or church is walking continuously in truth, 1Jo 1:6. This is walking the talk, Eph 5:2: “and keep walking (in) love, even as also Christ loved us, and gave up Himself (for) us, an offering and sacrifice to God (for) an odour of a sweet smell.” 1Jo 2:6: “**The one** who is saying *that I* am remaining (in) Him, also himself so to be walking, even as He Himself walked.”

**(In) truth** is what Jesus commanded unto us, Joh 8:32,45,46: “and ye will know the truth, and that truth will set you free. And because I Myself am speaking the truth, ye are not believing Me. **Which** (of) you are convincing Me (concerning) sin? But if I am speaking **truth**, why are ye yourselves not believe Me? Yes!” 14:6: “Jesus is saying to him, I Myself am that way and the truth and the life; no one is coming (to) the Father except (by) Me.” 16:7: “But **I** Myself am saying the truth to you, it is being profitable for you in order that I Myself may go away; for if I Myself should not go away the Paraclete will not come (to) you; but if I should go, I will send Him (to) you;” 1Jo 1:8: “**If** we should say that we are having no sin, we are deceiving ourselves and the truth is not (in) us.” God’s Word is truth, Joh 17:17: “**Sanctify** them (by) Thy truth; Thy word is truth.”

**We received commandment (from) the Father.** The verb is past tense meaning John and the readers received in the past from God the Father the law concerning loving God and loving their neighbour, Mr 12:30,31: “And **thou will love** *the* LORD thy God (out of) all thy heart and (out of) all thy soul and (out of) all thy mind and (out of) all thy strength. **This** *is the* first commandment. And *the* **second** *is* like this, thou will love thy neighbor as thyself. There is not another commandment **greater** than these.”

## 2 John 1:5

John wrote to this woman and her children or a local church and their members. John mentioned that this woman or church was walking in the truth from her children or other local churches nearby. After this salutation, John now requests how she should behave to travelling ministers.

### II. Requests from John, 2Jo 1:5-11

#### A. To love righteous ministers, 2Jo 1:5-6

5 And now **I am beseeching** thee, Cyria, *by* not writing to thee a new commandment, but that which we were having (from) *the* beginning, in order that we might be loving one another. 6 And **this** is that love, in order that we might be walking (according to) His commandments. **This** is that commandment, even as ye heard (from) *the* beginning, in order that ye might be walking (in) it;

**I am beseeching** is the word of emphasis in this sentence. This verb is present tense meaning that John is continuously requesting.

**Thee** is the singular second person personal pronoun. In English we left the Elizabethan English to distinguish from the singular and plural second person personal pronoun. In this translation, GUV, the singular second person personal pronoun is translated in this manner: thou (subject), thy (possession) and thee (direct object). The plural is: ye (subject), your (possession) and you (direct object). Notice, it is singular here, directing this request to one person or one church.

**We were having** is imperfect tense meaning we were possessing in the past and are continuously doing so.

**(From) beginning** is from 1Jo 2:7 3:11.

## 2 John 1:6

**This** is the word of emphasis in this sentence. This is the subject of the verb “to be.”

**That love** is the love just mentioned with the article as previous reference “that.” What is this love? Love is keeping his commandments, Joh 14:15. Love is the principle for obedience. To love God is obeying him, 1Jo 5:3. What does it mean here that in 2Jo 1:4, she was walking in the truth, and now she needs to

be reminded of loving? Was she walking out of necessity instead of devotion? We can go through the motions in all our relationships, whether in marriage, family or friends, we take them for granted. This lady needed a jolt into her heart to open her heart to these visiting ministers as she may be caught up in everyday tasks of pleasing the Lord without realising that those in need are requiring her help. Notice this is love is before this is commandment. We need to open our hearts to a loving God and then his commandments will not be grievous, 1Jo 5:3.

**We might be walking** is present tense subjunctive meaning that the purpose of loving is continuously walking in his love. So it is not only walking in truth, 2Jo 1:4, but also in love.

**(According to) his commandments** here are plural as referring to the two commandments: loving God and loving our brethren. The plural also describes our love which strives to realise in detail every expression of God's divine will.

**Commandment** here is singular meaning when it comes from God, it is one declaration, 1Jo 2:7,8 3:23 4:21; and when we act upon it, it is plural, 1Jo 2:3,4 3:22,24 5:2,3.

## 2 John 1:7

John is requesting this lady to not only walk in truth, but also in love. Now John is requesting this lady to be careful of this love for the sake of truth.

### II. Requests from John, 2Jo 1:5-11

#### B. To watch for unrighteous ministers, 2Jo 1:7-9

7 because many deceivers, who were not confessing Jesus Christ *Who* was coming (in) the flesh entered (into) the world; this is the deceiver and the antichrist. 8 **Keep watching yourselves**, in order that we may not lose what things we wrought, but we may receive a full reward. 9 **Everyone** who is transgressing, and is abiding not (in) the teaching of Christ, **is having not God; the one** who is abiding (in) the teaching of Christ, **is having** both the **Father and the Son**.

**Many deceivers** are the cause for loving our brethren. Love is the safeguard for error, 1Pe 4:8: "But **(before) all things**, keep having fervent love (among) yourselves, because love will cover a multitude of sins." This love is the bond of perfectness, Col 3:14: "and (upon) all these *add* love, which is *the* bond of perfectness." It will purify our souls, 1Pe 1:22: "Since ye have purified your **souls** (by) the obedience of the truth (through) *the* Spirit (unto) unfeigned brotherly love, **love ye one another** earnestly (out of) pure heart." We may have faith and hope, but love is greatest, 1Co 13:13: "And now faith, hope, love **is abiding**, these three things; but *the* greater *one* of these *is* that love." It will grow our faith, 2Th 1:3: "We are owing **to be thanking** God always (concerning) you, brethren, even as it is meet, because your faith is increasing exceedingly, and the love of each one of you all is abounding (to) one another." The end of the charge is pure love, good conscience, and sincere faith, 1Ti 1:5: "but the end of the charge is love (out of) a pure heart and a good conscience and unfeigned faith." We can only do this when we recognize that there are false prophets in the world, 1Jo 2:26: "**I wrote to you these things** (concerning) the ones who were leading you astray." 4:1: "**Beloved**, **stop believing every spirit**, **but keep proving the spirits**, if they are (of) God; because many false prophets have gone out (into) the world." 2Pe 2:1: "**But there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction;" 1Ti 4:1: "**But the Spirit is speaking** expressly, "(In) latter times some will depart the faith, giving heed to deceiving spirits and teachings of demons;" 2Co 6:8: " (through) glory and dishonor, (through) evil report and good report: as deceivers *are*, and true *words are*." These are seducers who will use well-turned words, 2Pe 2:3: "and they will make gain of you (through) covetousness with

well-turned words: for whom judgment is not being idle for a long time, and their destruction is not slumbering.” Notice there are many, not just a few.

**Were not confessing** is present tense participle translated with the use of substantive modifying deceivers. It looks like imperfect, but it was translated on step back when the main verb is past or perfect tense. This is repeated from 1Jo 4:2,3. So we need to take heed of John warning in his first epistle to stop believing every spirit, but keep proving every spirit, 1Jo 4:1.

**Entered (into) the world** is past tense meaning in the past this deceiver went into (into) the world. The double preposition with the verb along with a separate preposition give emphasis that these ones are really there.

**This is the deceiver and the antichrist.** This refers to the teaching and that teaching has two attributes, one as the deceiver and the other as the antichrist. This one is deceiving by saying Jesus Christ came not in the flesh. This refutes the humanity of Christ. The second is the antichrist which is denying that Jesus is the Christ, 1Jo 2:22. This refutes the deity of Jesus. The second denial affects the first, 1Jo 4:3. The two nouns have articles referring the definite nature of each.

## 2 John 1:8

**Keep watching** is the word of emphasis in this sentence. The verb is present tense imperative. The present tense means that these readers were already making notation of these deceivers, Mt 24:4: “And Jesus answered and said to them, keep seeing, let not anyone mislead you.”

**Yourselves** is from the reflexive pronoun himself. Notice John did not say to keep watching for someone else. We need to on guard for ourselves. We put on our own armour, Eph 6:11: “Put on the panoply of God, (for) ye might be able to stand (against) the artifices of the devil.”

**We may not lose** is past tense subjunctive meaning we may not with probability render useless. Notice John includes himself in this teaching.

**What things** is a neuter pronoun plural normally translated what, which or who. This refers to the teachings established together with John.

**We wrought** is past tense meaning in the past John and his readers laboured together.

**But** is the contrast of losing and receiving.

**We may receive** is past tense subjunctive meaning we may with probability recover our reward. This word is a compound verb from (*apo*) and receives (*lambano*). Together it tends to mean recover. The purpose of watching is to receive. Who goes to work and expects not their wages?

**Full reward** means a complete pay, Ga 4:11: “I am being afraid of you, lest somehow I have laboured in vain (as to) you.” Php 2:16: “holding forth *the* word of life, (for) a boast to me (in) Christ’s day, that I ran not (in) vain, nor laboured (in) vain.” 1Co 3:14: “If **anyone’s** work is abiding which he built up, he will receive a reward.”

## 2 John 1:9

**Everyone** is the word of emphasis in this sentence. This is subject of the main verb “is having.”

**Is transgressing** is present tense participle translated as substantive modifying the adjective “everyone.” The present tense means anyone who is violating continuously.

**Is abiding not** is present tense participle translated as substantive modifying the adjective “everyone.” The present tense means anyone who is remaining continuously.

**Is having not God.** The verb is present tense meaning everyone with these character traits is not continuously possessing God.

**(In) the teaching of Christ.** The instruction of Jesus is given in Joh 13:34: “I am giving to you **a new commandment**, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another.” 15:12: “**This** is My commandment, in order that ye might be loving one another, as I loved you.”

**Both the Father and the Son.** Both can be translated “also” as it is Greek word “*kai*.” The article with both nouns makes them distinct as this one can possess each one: God the Father and Jesus the Son of God.

## 2 John 1:10

The first request was to keep loving these righteous ministers who visit their assembly. The second request was to keep watching for deceivers. Now John’s final request to these readers is to stop accepting these deceivers as ministers of God.

### II. Requests from John, 2Jo 1:5-11

- A. To love righteous ministers, 2Jo 1:5-6
- B. To watch for unrighteous ministers, 2Jo 1:7-9
- C. To refuse those unrighteous ministers, 2Jo 1:10-11

10 **If** anyone is coming (to) you, and is not bringing this teaching, stop receiving him (into) *the* house, and stop saying to him greeting: 11 for the one who is saying to him greeting, is partaking in his evil works.

**If** is the word of emphasis in this sentence. This conditional clause is based upon a deceiver coming and teaching this false doctrine.

**This teaching** is third time mentioned in these last two verses. The people asked what was this new doctrine? Mr 1:27: “And all were astonished, so that they are questioning (among) themselves, saying, what is this? What *is* this new **teaching**, that even He is commanding (with) authority the unclean spirits, and they are obeying Him?” Jesus taught them in parables, Mr 4:2: “And He was teaching them (in) metaphors many things, and He was saying to them (in) His teaching.” Jesus said that his doctrine was from God, Joh 7:16: “Therefore Jesus answered them and said, My teaching is not Mine, but of the One Who sent Me.” The old doctrine was centered about the outward sins, Mt 5:21-48. Jesus teaching was about our relationship with God and with each other, 1Jo 1:3,7: “which we have seen and have heard, are reporting to you, in order that also ye yourselves might be having fellowship (with) us. And our fellowship is (with) the Father and (with) His Son Jesus Christ. But if we should be walking (in) that Light as He Himself is (in) that Light, we are having fellowship (with) one another and the blood of Jesus His Son is cleansing us (from) all sin.” Man can only have a relationship with God by believing on his Son that God sent him, and then we will love one another, 1Jo 3:23: “And this is His commandments, in order that we may believe on the name of His Son Jesus Christ, and might be loving one another, even as He gave commandment to us.” Joh 3:36: “**The one** who is believing (on) the Son is having eternal life; and the one who is not being subject to the Son will not see life, but the wrath of God is abiding (on) him.”

**Stop receiving him.** This is present tense imperative meaning these readers were already receiving this deceiver. Permitting this one into their house (could be their church at that time) was allowing them to share their false doctrine. This visit was not a social call, but a spiritual call. When the JW come to our door with their pamphlets, it is not a social call, but a religious call. We are not to be rude, but follow the teaching of Jesus to be wise as serpents, and harmless as doves, Mt 10:16: “**Behold**, I Myself am sending you forth as sheep *are* (in) *the* midst of wolves: therefore keep being prudent as the serpents *are*, and simple as the doves *are*.” Prove all things, we need to abstain from all appearances of evil, 1Th 5:21-22: “And keep proving **all things**; keep holding fast the right. Keep abstaining (**from**) **every form** of wickedness.” Just associating with these deceivers will hurt the testimony of the church as young babes in Christ may think that their teaching is correct, Php 2:15: “in order that ye may be faultless and simple, children of God unblamable (in) *the* midst of a crooked and perverted generation, (among) whom ye are appearing as luminaries *are* (in) *the* world.”

**Stop saying to him greeting:** This is present tense imperative again meaning these readers were already saluting this deceiver in this way. Greeting is present tense infinitive translated with the use of infinitive absolute. This word of first address was used as in Ac 15:23: “having written (by) their hand thus, the sent ones and the elders and the brethren, to the ones (in) Antioch and Syria and Cilicia, brethren to the ones who *are* (from among) *the* nations, greeting.” 23:26: “Claudius Lysias *is writing* to the most excellent governor Felix greeting.” Jas 1:1: “**James** a bondman of God and of *the* LORD Jesus Christ *is writing* to the twelve tribes which *are* (in) the dispersion, greeting.” We can use this word if it a social call just as Paul did with Felix, but if it is a spiritual call, then we must refrain from this address as it will invite them to share their false teachings. On political or social realms, we can exchange and welcome their thoughts, but on the spiritual, the unsaved cannot comprehend the things of God, 1Co 2:14: “But *the* **natural man** is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know *them*, because he is being spiritually discerned.” We can go to them, but not them to us, Ac 28:26-27: “saying, go (to) this people, and say, in hearing ye will hear, and in no wise ye shall perceive; for the heart of this people was fatten, and they heard heavily with the ears, and they closed their eyes, lest they should see with the eyes, and they should hear with the ears, and they should understand with the heart, and they should be converted, and I should heal them.” We have invite the wicked to our churches, but not to our pulpits, 2Pe 2:12: “**But these**, as natural irrational animals *are who* have been born (for) capture and destruction will be destroyed with (in) their destruction, *because* they are speaking evil (in) what they are being ignorant.”

## 2 John 1:11

**Is partaking in his evil works.** The verb is present tense meaning that one is entering continuously into fellowship in his wicked deeds. This fellowship must be with God and the brethren only, 1Jo 1:3,7: “which we have seen and have heard, are reporting to you, in order that also ye yourselves might be having fellowship (with) us. And our fellowship is (with) the Father and (with) His Son Jesus Christ. But if we should be walking (in) that Light as He Himself is (in) that Light, we are having fellowship (with) one another and the blood of Jesus His Son is cleansing us (from) all sin.” If we having fellowship with darkness, then we are lying and are not doing the truth, 1Jo 1:6. We cannot not be unequally yoked with unbelievers, 2Co 6:14: “**Stop being** diversely yoked with unbelievers; for what participation *is becoming* righteousness and lawlessness? And what **fellowship** *is having* light (with) darkness?” And this is not talking about marriage, but spiritual activity, temple of idols, 2Co 6:16: “And what **agreement** *is having* a temple of God (with) idols? For **ye** yourselves are a temple of *the* living God, according as God said, I will dwell (among) them, and will walk among *them*; and I will be their God, and they themselves will be a people to me.” If we are doing this, then we need to come out and be separate, 2Co 6:17: “Wherefore **come out** (from) the midst of them and be separated, *the* LORD is saying, and stop touching the unclean thing; and I Myself will receive you.” The fundamentalists have taught this teaching correctly, but their hatred for error has carried over to their brethren. There are so many church splits not over doctrine but the hatred for one another. So many preachers move from one pulpit to another because the honeymoon has passed.



## 2 John 1:12

John is closing out this letter after he gave his greeting, and requests to this lady.

### III. Conclusion, 2Jo 1:12-13

12 *Although* I was having **many things** to be writing unto you, I would not (with) paper and ink; but I am hoping to come (unto) you, and to speak mouth (to) mouth, in order that our joy might be full. 13 The children of thy chosen sister **are saluting thee**. Amen.

**Many things** are the words of emphasis in this sentence. In the Greek, this is one word.

**I was having** is present tense participle translated with the use of concession. NET, TWENTY, Williams agrees with this use: "Though I have;" Garnier translated it with the use of time: "While having." All other translations did not put a use to this participle. Since the main verb "would" is past tense, the participle is translated one step back as imperfect.

**To be writing** is present tense infinitive with the use of purpose.

**I would** is past tense meaning John is continuously intending (to be writing which is his taught: this infinitive would be completing the verb). So it appears that John wrote this letter with his own hand.

**Not (with) paper and ink.** John repeats ink in his closing remarks of his third epistle, but replaces paper with pen, 3Jo 1:13: "I was having many things to be writing, but I am not willing to write to thee (with) ink and pen." Paul used ink to show that their walk with God was not written in books, but with the Spirit, 2Co 3:3: "being manifested that ye are epistle of Christ *which* was ministered (by) us, *which* has not been written with ink, but with *the* Spirit of *the* living God, not (in) tablets of stone, but (on) tablets of *the* fleshly heart." The root word for ink comes from black, so paper is normally a lighter colour, it would be appropriate to use a liquid darker to make visible the writings. As for paper, it is only used here in the NT. The word similar to this Greek word is *charax* which means from trees or timbers. Vincent: "The tablet {πινακίδιον, Lu 1:63} was in very common use. It consisted of thin pieces of wood, strung together, and either plain, or covered with papyrus or with wax."

**But I am hoping** is present tense meaning John is continuously trusting to go and speak.

**To come... to speak** are both past tense infinitives with the use of completing the verb "hoping."

**Our joy might be full.** It is exactly the same as in his first epistle, 1Jo 1:4: "And we are writing these things to you, in order that our joy might be full." The verb is present tense subjunctive meaning our joy might with probability be full. Full is perfect tense participle translated with the use of periphrastic. The fullness is completed and is having abiding results.

## 2 John 1:13

**Are saluting** is present tense meaning these children are continuously greeting this lady. This verb is the word of emphasis in this sentence.

**The children of thy chosen sister** are nephews and nieces of Cyria or they are other Christians who were saved through this beloved woman in the Lord. Chosen means elected, as other Christians are named, Ro 16:13: "Salute Rufus the chosen one (in) *the* LORD, and his mother and mine." Tit 1:1: "**Paul** a bondman of God, and sent one of Jesus Christ (according to) *the* faith of God's chosen ones and knowledge of *the* truth which *is* (according to) piety." Her sister is chosen as this lady was 2Jo 1:1: "**The elder** *is writing* to *the* chosen Cyria and her children, whom I myself am loving (in) truth, and not I only,

but also all who have known that truth.” Robertson: “Apparently children of a deceased sister of the lady of verse 2Jo 1:1 who lived in Ephesus and whom John knew as members of his church there.”

### 3 John 1:1

**Author:** Apostle John, elder, 3Jo 1:1

**Date:** AD 85-90

**Destination:** Gaius, 3Jo 1:1

**Purpose:** To recognize those who open their homes to Christian strangers, but rebuke those who are self-centered.

**Theme:** Hospitality to Missionaries

**Misc.:** 3John is the smallest book in the NT with 219 Greek words

**Introduction:** both small epistles of 2John and 3John touch on hospitality to strangers, as 2John focuses on Christians refusing deceivers, but 3John focuses on deceivers refusing Christians.

#### **Outline:**

- I. Introduction, 3Jo 1:1-4
  - A. Salutation, 3Jo 1:1
  - B. Greeting, 3Jo 1:2
  - C. Wish of prosperity and health, 3Jo 1:3
  - D. Joy of reader's testimony, 3Jo 1:4
- II. Commendation of Gaius, 3Jo 1:5-8
  - A. Faithfulness, 3Jo 1:5
  - B. Love, 3Jo 1:6
  - C. Testimony, 3Jo 1:7
  - D. Hospitality, 3Jo 1:8
- III. Condemnation of Diotrephes, 3Jo 1:9-11
  - A. Dictator, 3Jo 1:9
  - B. Unwelcoming, 3Jo 1:9
  - C. Babblers, 3Jo 1:10
  - D. Evil worker, 3Jo 1:11
- IV. Contrast of Demetrius, 3Jo 1:12
  - A. Testimony like Demas, 3Jo 1:12
  - B. Walking in truth, 3Jo 1:12
- V. Conclusion, 3Jo 1:13-14
  - A. Many things that John will not write, 3Jo 1:13
  - B. Expectant visit, 3Jo 1:14
  - C. Closing salutations, 3Jo 1:14

#### I. Introduction, 3Jo 1:1-4

##### A. Salutation, 3Jo 1:1

1 **The elder** *is writing* to Gaius, the beloved, whom I myself am loving (in) truth.

**The elder** is the word of emphasis in this sentence. The word elder changed in Ac 11:30: “which also they did, sending *it* (to) the elders (by) *the* hand of Barnabas and Saul;” because before this, this word was used to designate the elders in the Jewish community along with the chief priests, and scribes. After this, the elders were ordained in every church, which were synonymous with Bishops and pastors. So the apostles and elders came together, Ac 15:6: “And the sent ones and the elders were gathered together”

to see (about) this matter.” When the writers referred to the other elders, it would be of the Jews, Ac 25:15: “(concerning) whom, *after* I was (in) Jerusalem, the chief priests and the elders of the Jews made a representation, asking judgment (against) him.” John used this same identification of himself in the salutation of 2Jo 1:1: “The elder *is writing to the* chosen Cyria and her children, whom I myself am loving (in) truth, and not I only, but also all who have known that truth.”

**Gaius** is named five times in the NT. The first is Gaius of Macedonia who is thrown in the theatre along with Aristarchus because Paul was confronting the Greeks in Ephesus over Diana their god, Ac 19:29: “And the whole city was filled with confusion, and they rushed with one accord (into) the theatre, *and* seized with *them* Gaius and Aristarchus Macedonians, fellow-travellers of Paul.” The second is Gaius of Derbe who accompanied Paul into Asia, Ac 20:4: “And he was accompanying with him (as far as) Asia Sopater a Berean; and of Thessalonians Aristarchus and Secundus and Trophimus.” The third is Gaius who welcomed Paul in his house, Ro 16:23: “Gaius the host of me and of the whole assembly is saluting you. Erastus the steward of the city and Quartus the brother are saluting you.” The same person is the one who was baptized by Paul along with Crispus, 1Co 1:14: “I am thanking God that I dipped none of you, except Crispus and Gaius.” The fourth, is Gaius the beloved mentioned here. Can this Gaius be any of the other three? The most probable would be the third Gaius as he was hospitable with Paul and now with John.

**I myself am loving (in) truth.** These words are identical as his salutation in 2Jo 1:1: “The elder *is writing to the* chosen Cyria and her children, whom I myself am loving (in) truth, and not I only, but also all who have known that truth.”

### 3 John 1:2

John opens with salutation to this beloved Gaius. Now he continues with a greeting of well-wishes.

I. Introduction, 3Jo 1:1-4

B. Greeting, 3Jo 1:2

**2 Beloved**, (concerning) all things I am wishing *that* thou are prospering and are being in health, even as thy soul is prospering.

**Beloved** is the word of emphasis in this sentence. This word is the second time used in a row that John addresses this person. First in 3Jo 1:1 as the beloved with the use of apposition with his personal name Gaius, and now with the article to convey the use of vocative which is a direct address.

**(Concerning) all things** is not above all things (AV), but the preposition (*peri*) is never translated above, but can also be with the genitive as “on account of” or “for” if it has an emotional verb. The wish from John is that Gaius may have the same prosperity of the heart as he had. Things are plural as John had two aspects in mind: well-being of the soul and body.

**Thou are prospering** is present tense in passive voice infinitive translated with the use of indirect discourse. The second person singular pronoun is translated with the use of accusative of general reference. By this, this pronoun becomes the subject of the infinitive. The verb means that John desired Gaius material and spiritual success, and especially the later as John referred to Gaius soul.

**Are being in health** is also present tense infinitive translated with the use of indirect discourse. John expressed a strong desire that Gaius be in good health. In Greek greetings, this is a common wish.

### 3 John 1:3

John opened with salutation and greetings, now he is overjoyed for the witness of Gaius.

## I. Introduction, 3Jo 1:1-4

### C. Wish of prosperity and health, 3Jo 1:3

3 For **I rejoiced** exceedingly, *while the* brethren were coming and were bearing witness of thy truth, even as thou thyself is walking about (in) truth.

**I rejoiced exceedingly** is past tense meaning at the time John heard the report of Gaius walking in the truth, he was glad beyond measure.

**Were coming and were bearing witness** are both present tense participles translated with the use of genitive absolute with time. The main verb is past tense so the participle is translated one step back as imperfect. All translations agree with this use.

**Brethren**, is in the genitive case and becomes subject of the participle as genitive absolute. Absence of the article means there is no definite persons who told about Gaius but a variety of persons which gives a broader reflexion of the life of this person.

**Thy truth... (in) truth** just as Cyria in the second epistle who was walking in the truth, 2Jo 1:4: “**I rejoiced** exceedingly that I have found (of) thy children *that thou* are walking (in) truth, as we received commandment (from) the Father.” John exhorted his children of God to love in deed and in truth, 1Jo 3:18: “My **little children**, let us not keep loving with word, nor with the tongue, but in work and in truth.” We need to worship God in spirit and in truth, Joh 4:24: “That God *is* Spirit; and for the ones who worshipping Him, it is necessary to be worshipping (in) spirit and truth.” We have received the spirit of truth, Joh 14:17: “the Spirit of truth, whom the world is not being able to receive, because it is perceiving Him not, nor it is knowing Him; but ye yourselves are knowing Him, for He is abiding (with) you, and will be (with) you.” 15:26: “But **when** the Paraclete should come, Whom I Myself will send to you (from) the Father, the Spirit of truth, Who is going forth (from) the Father, that One will bear witness (concerning) Me;” 16:13: “but when that One should come, the Spirit of truth, He will guide you (into) all the truth; for He will not speak (from) Himself, but whatsoever He should hear He will speak, and He will announce the coming things to you.”

## 3 John 1:4

John opened with salutation, greetings, and appreciation of Gaius. Now he conveys this joy.

## I. Introduction, 3Jo 1:1-4

### D. Joy of reader's testimony, 3Jo 1:4

4 I am having no **greater** joy than these things, in order that I might be hearing of my children *who* are walking (in) truth.

**I am having** is present tense meaning that John is continuously possessing.

**Greater** is the word of emphasis in this sentence. This is a comparative adjective with “**no**” and “**these things**,” which is in genitive case with the use of comparison. So the translation would be added “**than**.” These things are the many witnesses displayed in the previous verse.

**I might be hearing** is present tense subjunctive with “*ina*: in order that” makes it a purpose clause of all probability.

**My children** are those who were saved through the ministry of John. These are the only possession we can take into eternity.

**Are walking** is present tense participle translated with the use of substantive modifying children. This is repeated from the previous verse.

### 3 John 1:5

John opened this epistle with an introduction to the well-beloved Gaius. He now explains why Gaius' testimony has brought such joy.

#### II. Commendation of Gaius, 3Jo 1:5-8

##### A. Faithfulness, 3Jo 1:5

**5 Beloved, thou art doing faithfully** whatever thou should have wrought (towards) the brethren and (towards) the strangers,

**Beloved** is the word of emphasis in this sentence. John uses this frequently as vocative which is direct address, 1Jo 3:2,21 4:1,7,11 3Jo 3:1,2,11.

**Thou art doing** is present tense meaning Gaius is producing continuously.

**Faithfully** is an adjective displaying trust, belief and confidence. Gaius loyalty to what he believes is recognized in this daily life. He has put his beliefs into action and on a continuous basis. He is not a fair weather Christian. Gaius is living a life that faithfulness is part of his character. He can be counted on if there is a need to be fulfilled.

**Whatever** are the Greek words. This first is the neuter pronoun (*o*) where we would normally translate which, what or that. The second is the conjunction used primary with subjunctive mood verb meaning if or in case of. So these two words together can be summed up as, what if or whatever. The "what" are things or moments that can arise. So if one of these things or moments arise, Gaius is there!

**Thou should have wrought** is past tense meaning Gaius did business towards the brethren and strangers. This business today we call the hospitality business. During John's day, their hotels or public inns were of low class, dirty and in most cases had security problems as they were in danger of being robbed. So most travellers of that day would stay in homes of fellow Christians. Paul exhorted us to be hospitable, Ro 12:13: "keep communicating to the needs of the saints, keep pursuing the hospitality;" and to the pastors, 1Ti 3:2: "Therefore **it is necessary** for the overseer to be irreproachable, husband of one wife, sober, discreet, orderly, hospitable, apt to teach;" Tit 1:8: "but hospitable, a lover of good, discreet, just, holy, temperate." Peter also exhorted the brethren, 1Pe 4:9: "**Be hospitable** (to) one another (without) murmurings." We could entertain strangers and they could be angels, Heb 13:2: "**Stop being forgetful of the hospitality**; for (by) this *while* some were entertaining messengers they were ignorant of *it*." The Greeks valued hospitality because strangers could be captured for ransom or even were killed. (Homer). Protection is not much a concern today with our tourists for our modern society, but there is still pure politeness needed in our transactions. The host should have their homes open to guests especially those of the faith. Today we have reviews of how our tourist industry works. These reviews are our testimony on how these guests were treated. Poor reviews hurt the hospitality business as it shows the host did not meet or exceed the expectations of the guests. The word hospital comes from the Latin word *hospes*, signifying a stranger or foreigner, hence a guest. Then the word hospitality came to show the relation between the guest and shelterer. This friendliness came to mean a guest-chamber, guest's lodging and then inn, Lu 2:7: "**And she delivered her firstborn Son, and wrapped Him in swaddling clothes, and laid Him** (in) the manger, because there was not a place for them (in) the inn." 10:34: "and he approached *and* bound up his wounds, pouring on oil and wine; and he put him (on) his own beast *and* brought him (to) an inn,

and took care of him.” Today we call them hostels or hotel. Later in history, during the Middle Ages, hospitals were almshouses for the poor, and hostels for pilgrims.

**Strangers** are foreigners or guests. Jesus taught us to love our neighbour and gave us the story of the good Samaritan to convey our responsibility of hospitality. The kindness of strangers is an ethical concept towards humanity. Our attitude is conveyed in most churches where we promote: “*all are welcome.*” Then our members have in their minds assigned seats in their pew. We put on a front of being polite to the newcomers, and then in their hearts do not want them in their cliques. Peter tells us to be hospitable without murmurings, 1Pe 4:9: “*Be hospitable (to) one another (without) murmurings.*” This means that these believers were not doing this willingly. They were not genuine in their attitudes, as most people who attend churches today; they are going through the motions, without knowing their actions are affecting their visitors. They wonder why their churches are not growing while they are playing church.

### 3 John 1:6

John gives commendation to Gaius for being faithful, now his tender heart.

#### II. Commendation of Gaius, 3Jo 1:5-8

##### B. Love, 3Jo 1:6

6 who witnessed thy love (before) *the* assembly; whom *if* thou set forward worthily of God thou will do well;

**Who** refers to the brethren and strangers in the previous verse. This plural pronoun becomes the subject of the verb “witnessed.”

**Witnessed** is past tense meaning these ones gave a report of Gaius actions.

**Thy love** is sacrificial love. Gaius’ love was on display before the assembly.

**Whom** refers to assembly which is now direct object of the verb will do.

**Set forward** is past tense participle translated with the use of condition. AV agrees with this use. Garnier, and Tyndale translated with the use of time: “you will do beautifully after conveying them;” AMP, ASV, NET, TWENTY and WEB translated it as infinite with the use of completing the verb: “You will do well to forward them.” There is no use of completing the verb for participles. This verb means to accompany or escort, as this word is a compound verb of “from” and “send,” Ac 15:3: “Therefore **these ones** who were sent forward (by) the assembly were passing through Phoenicia and Samaria, relating the conversion of the nations; and they were causing great joy to all the brethren.” Tit 3:13: “Set forward diligently **Zenas** the lawyer and Apollos, in order that nothing might be lacking to them.” This word conveys to aid rendered them in their journey, in making their travels easier, whether travelling with them, or giving them supplies for the means of their journey. Gaius helped them in every practical way.

### 3 John 1:7

John commended Gaius for his faithfulness and love. Now he reminds us of Gaius’ testimony.

#### II. Commendation of Gaius, 3Jo 1:5-8

##### A. Faithfulness, 3Jo 1:5

##### C. Testimony, 3Jo 1:7

7 for (because) of the name, they went forth, *and* took nothing (from) the Gentiles.

**(Because) of the name** refers to our Lord Jesus Christ. Gaius became a child of God because he believed on his name, Joh 1:12: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name;” 2:23: “But **when** He was (in) Jerusalem (at) the Passover, (at) the feast, many believed (on) His name, *while* they were beholding His signs which He was doing.” Gaius prayed in Jesus’s name, Joh 14:13,14: “And **whatsoever** ye should ask (in) My name, I will do this, in order that the Father may be glorified (in) the Son. **If** ye are asking anything (in) My name, I Myself will do *it*.” 15:16: “Ye yourselves chose **not** for yourselves Me, but I Myself chose for Myself you, and appointed you; in order that ye yourselves might be going and might be bearing fruit, and your fruit might be abiding; in order that whatsoever ye should ask the Father (in) My name He may give *it* to you.” 16:24: “**(Until) now** ye not asked anything (in) My name: keep asking, and ye will receive, in order that your joy might be full.” Gaius received life through his name, Joh 20:31: “But **these things** have been written in order that ye might be believing that Jesus is the Christ the Son of God, and in order that ye might be having life believing (in) His name.” 1Jo 5:13: “I wrote these things to you who are believing (on) the name of the Son of God, in order that ye may know that ye are having eternal life, and in order that ye might be believing (on) the name of the Son of God.” His sins were forgiven, 1Jo 2:12: “**I am writing** to you, little children, because *your* sins have been forgiven to you (for the sake of) His name.” Because he believed on his name, he is loving one another, 1Jo 3:23: “And this is His commandments, in order that we may believe on the name of His Son Jesus Christ, and might be loving one another, even as He gave commandment to us.”

**They went forth** is past tense. The word is a compound verb meaning “away from” and “to go.” These guests went away from Gaius fully satisfied.

**Took** is present tense participle translated with the use of attendant circumstance. AMP, Moffatt, Phillips, TWENTY, and Tyndale agree with this use. Garnier translated with the use of time: “while taking.” All other translations did not put a use to this participle.

**Nothing of the gentiles.** Gentiles here does not mean gentile Christians, but rather the heathen. Orr: “They went forth from the heathen taking nothing, i.e., in becoming Christians, and more particularly preachers, they surrendered rights of ownership and of inheritance in their heathen families.” Php 3:8: “but rather therefore also I am esteeming all things to be loss (on account of) the excellency of the knowledge of Christ Jesus my LORD, (on account of) Whom I suffered loss of all things, and I am esteeming *these* to be refuse, in order that I may gain Christ.” It is not that preachers should not receive their due reward, but only from Christians, 1Co 9:18: “Therefore what is the reward to me? In order that I may make the glad tidings of Christ without expense *while I was announcing the glad tidings*, so as not to use as my own my authority (in) the glad tidings.” This would find out if we are running a religious racket for money, or is it a ministry for believers. All our ministries should be supported only from believers.

### 3 John 1:8

John praised Gaius for his faithfulness, love and testimony. Now he reflects on his hospitality.

#### II. Commendation of Gaius, 3Jo 1:5-8

##### D. Hospitality, 3Jo 1:8

8 Therefore **we ourselves are owing a debt** to be receiving such, in order that we might be becoming fellow-workers with the truth.

**We** is the word of emphasis in this sentence. This third person plural pronoun is with the verb making it emphatic and translated as we ourselves. John includes himself with Gaius.

**Are owing debt** is present tense meaning John and Gaius are continuously showing goodwill due.

**To be receiving** is present tense infinitive with the use of completing the verb. This word is a compound verb which is from and to receive. With the preposition as part of the verb makes it to receive any one hospitably.

**We might be becoming** is present tense subjunctive. This present tense means John and Gaius are becoming continuously with probability for the purpose of being companion-workers. This adjective is used frequently by Paul for greetings from his co-workers, Ro 16:3,9,21: “Salute Priscilla and Aquilla my fellow-workers (in) Christ Jesus; Salute Urbanus our fellow-worker (in) Christ, and Stachys my beloved. Timotheus my fellow-worker and Lucius and Jason and Sosipater my kinsmen **are saluting you.**” 2Co 8:23: “Whether (**as regards**) **Titus**, *he is* my partner and (for) you a fellow-worker; or our brethren, *who are* messengers of assemblies, Christ’s glory.” Php 2:25: “But I esteemed it necessary to send (to) you Epaphroditus my brother and fellow-worker and fellow-soldier, but your messenger and minister of my need;” 4:3: “and I am asking also thee, true yoke-fellow, keep assisting yourselves these *women*, who strove together with me (in) the glad tidings, (with) also Clement, and the rest of my fellow-workers, whose names *are* (in) *the* book of life.” Col 4:11: “and Jesus who is being called Justus, who are (of) *the* circumcision; these *are* only fellow-workers (for) the kingdom of God, who were to me a consolation *are also saluting you.*” 1Th 3:2: “and we sent Timotheus our brother and servant of God and our fellow-worker (in) the glad-tidings of Christ, in order to establish you and to encourage you (concerning) your faith;” Phm 1:1,24: “**Paul**, prisoner of Jesus Christ, and Timothy the brother *are writing* to Philemon the beloved and our fellow- worker, Mark, Aritarchus, Damas, Luke, my fellow-workers.”

**With the truth** is the means which we become fellow-workers, 1Jo 1:8: “**If** we should say that we are having no sin, we are deceiving ourselves and the truth is not (in) us.” 3:18,19: “My **little children**, let us not keep loving with word, nor with the tongue, but in work and in truth. And we are knowing (by) this that we are (of) that truth, and we will persuade our hearts (before) Him.” 4:16: “And we ourselves have known and have believed that love which God has (in) us. **God** is love, and the one who is abiding (in) that love, is abiding (in) God, and God (in) him.” 5:6: “**This** is the One who came (by) water and blood, Jesus Christ; not (by) water only, but (by) water and blood; and it is the Spirit which is bearing witness, because the Spirit is the truth.”

### 3 John 1:9

John began his letter to Gaius with an introduction, then gave praise for Gaius and now warns concerning Diotrephes behaviour.

#### III. Condemnation of Diotrephes, 3Jo 1:9-11

A. Dictator, 3Jo 1:9

B. Unwelcoming, 3Jo 1:9

9 **I wrote** to the assembly; but Diotrephes, who is loving to be first among them, is not receiving us.

**I wrote** is the word of emphasis in this sentence. This verb is past tense meaning John penned a letter in the past concerning this person Diotrephes.

**To the assembly** which was probably the local church where Gaius was a member. The local members of this church probably did not hear of it because Diotrephes controlled all communications. He would not open his home to visiting missionaries and disallowed his members from doing so. If they did, he would throw them out of the assembly.



**Diotrephes** is only found here in the NT. His name means nourished by Jupiter. This is not a common name. He was ambitious, proud, disrespectful, rebellious, self-seeker, troublemaker and inhospitable, 2Ti 3:2-3: "For men **will be** lovers of self, lovers of money, vaunting, proud, evil speakers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, incontinent, savage, not lovers of good." We was not a servant, Mr 9:35: "And He sat down and called the twelve, and He is saying to them, if anyone is desiring to be first, he will be last of all and servant of all."

**Is loving to be first** is present tense participle translated with the use of substantive modifying Diotrephes. Ambitious for preeminence in the church is entirely different than being desirous to do the work of shepherding/pastoring. Ambition for prestige and control is what leads to "lording it over the flock." 1Pe 5:3: "not as exercising lordship over *your* possessions, but being patterns of the flock." This word is only found here in the NT. He was a first century tyrant as he sowing discord.

**Is not receiving us.** This man is refusing fellowship with John and his co-workers.

### 3 John 1:10

John sees Diotrephes as a tyrant and unsocialable. Now he sees him as one who seeds discord among the brethren.

#### III. Condemnation of Diotrephes, 3Jo 1:9-11

##### C. Babblers, 3Jo 1:10

10 (**On account of** **this**, if I should come, I will bring to remembrance his works which he is doing *by* bringing empty charges against us with evil words; and *by* being not satisfied (with) these, neither he himself is receiving the brethren, and is forbidding the ones who are desiring, and is throwing them out (from) the assembly.

(**On account of this**) are the words of emphasis in this sentence. This refers to Diotrephes' pride and discord among the brethren.

**If I should come** is past tense subjunctive meaning the condition of probability of John visiting is expected.

**I will bring to remembrance** is future tense meaning at the time of John's visit, he will remind Diotrephes' works. His words are part of his character. He formed close relationships with other like-minded rulers; he will be overly critical of other spiritual leaders; he is blind to his own ambition; he views himself as misunderstood; he may use the pulpit ministry to defend his ministry; he seeks to position people in leadership who are loyal to himself; he will respond differently to people based on his perception of the degree of their personal loyalty to him and his ministry; he may try to explain away the perception that he is overbearing by making reference to the authoritative nature of the text of Scripture he is proclaiming; he will make reference to other well-known Christian leaders, preachers and authors as being supportive of his leadership style; he loves titles of distinction and places of honor; he will usually have a history of issues with anger management; he will argue that there is no way whether you can know for sure that he is lording it over others.

**Bringing empty charges** against is present tense participle translated with the use of manner.

**With evil words.** The means of these empty charges come with slander in non-factionous sayings, Tit 3:10: "Keep rejecting a sectarian **man** (after) one and a second admonition." Some commentators says that he may be a Judaizer, prating against John and his fellow-labourers "with malicious words." Evil is not *kakos* but *poneros* which is hurtful words. The root word means pain, 2Jo 1:11: "for the one who is saying to

him greeting, is partaking in his evil works.” While in the next verse we have evil (*kakos*) as in bad nature.

**Being not satisfied** is present tense participle translated with the use of manner as the participle earlier. Diotrephes was not sticking with doctrines but was character assassin those outsiders. He attacked the character of the apostles, not their doctrines or theology, but their character, "unjustly accusing us with wicked words." This is so precious. For it should be noted that Diotrephes was able to sidestep his real problem. He could not address the doctrines because he had no Scriptural leg to support him, so he attacked the character of those with good doctrine in order to discredit them and by association, everything they said. How do you stop the discerning faithful in the church from disrupting your plans to sneak in a false doctrine or two? Your biblical model is Diotrephes. He found an ideal mechanism to silence those whom opposed him and was even able to make it seem as though his approach was spiritual. Even grander, this approach can be used in personal relationships. It is equally true of pastors or laymen that they can become "ambitious for the place of first distinction." he was likely a Christian, and maybe even the majority of his doctrine was "orthodox." Nonetheless, some aspect of Diotrephes' doctrine, probably the specific "something" to which John refers when he says he "wrote to the church," was not aligned with the apostles' teaching. Not receiving, is forbidding, is throwing out are all present tense meaning this was a habitual lifestyle of this man. How did this church allow this? Some of those saints probably thought that the Lord would somehow correct the problem, beginning with the leaders. A member challenged a pastor who was teaching faith plus demonstration. This pastor said to a member not to challenge his teachings and said: "the next time, I will take out a sword and there will be blood on it." This person who heard this, left this church and this church eventually split and that pastor left on his own after a couple of years.

### 3 John 1:11

John accuses Diotrephes of being a dictator, unhospitable, and babbler. Now he shows that he is an evil worker.

#### III. Condemnation of Diotrephes, 3Jo 1:9-11

##### D. Evil worker, 3Jo 1:11

11 **Beloved**, stop imitating the evil, but the good. **The one** who is doing good is (of) God; the one who is doing evil has not seen God.

**Beloved** is the word of emphasis in this sentence. John uses this frequently as vocative which is direct address, 1Jo 3:2,21 4:1,7,11 3Jo 3:1,2,5.

**Stop imitating** is present tense imperative with negation. The present tense means Gaius is already following Diotrephes. This word in Greek is *mimeomai* where we get our English word "mimic." John says that Gaius should take Demetrius as a model instead of Diotrephes. God wants us to remember those who rule over us, as we are to mimic them, Heb 13:7; but here John exhorts the opposite.

**The evil** is different than the evil spoken of in the previous verse. That evil was hurtful words, but here is referring to evil nature of Diotrephes. This is direct object of the verb "imitating."

**The good** is contrasted with evil. Good is adjective meaning of what is upright, honourable, and acceptable to God, Ro 12:2: "and stop being fashioned to this age, but keep transforming by the renewing of your mind, (for) ye are proving what the good and well-pleasing and perfect will of God *is*." 2:10: "but *may* glory and honor and peace *be* to everyone who is working a good *thing*, both to Jew first, and to Greek:" Eph 4:28: "Let the one who is stealing stop stealing anymore, but rather let him keep laboring, *by* working what is good with *his* hands, in order that he might be having to be imparting to the one who is having need." Ro 9:11: "for *although* the children were not born, did not anything *which is* good or evil, in order that the purpose might be abiding (according to) *the* choosing of God, not (of) works, but

(of) the One who is calling,” 2Co 5:10: “For it is necessary for us **all** to be manifested (before) the judgment seat of Christ, in order that each may receive for himself the things (in) the body, (according to) what he did, whether good or evil.” 1Th 5:15: “**Keep seeing** *that* ye let not anyone render evil (for) evil to anyone, but keep pursuing always the good both (towards) one another and (towards) all.” Ro 12:9: “**Let the love keep being** without pretending; keep despising the evil, keep cleaving to the good;” Mt 19:17: “And that One said to him, why are thou calling Me good? **No one** *is* good except One, God. But if **thou are desiring** to enter (into) that life, keep the commandments.” This is direct object of the main verb with the contrast making it: keep imitating the good.

**The one** is the word of emphasis in this sentence. This article is the subject of the main verb is.

**Is doing good** is present tense participle translated with the use of substantive modifying the subject “the one.” This universal doing well is also found in 1Pe 2:15,20: “because so is the will of God, *that ye who are* well doing are putting to silence the ignorance of those senseless men; For **what** *glory is it* if *while* ye are sinning and are being buffeted, will ye endure *it*? But **if** *while* ye are doing good and are suffering, ye will endure, *this is* acceptable (with) God.” 3:6,17: “as Sarah obeyed Abraham, *because* she was calling him lord, of whom ye became children; are doing good and are not fearing *with* no consternation. For *it is better*, if the will of God should be willing, *that ye who* are doing good, than doing evil are suffering.”

**Is doing evil** is present tense participle translated with the use of substantive modifying the subject “the one.”

**Has not seen** is perfect tense meaning the habitual evil doer has not become acquainted with God by experience, Joh 5:29: “and will come forth, the ones who are doing good (to) a resurrection of life, and the ones who did evil (to) a resurrection of judgment.”

### 3 John 1:12

John starts this epistle with an introduction to Gaius, then commendation to this one, then the contrast to Diotrephes. Now he gives praise to Demetrius.

#### IV. Contrast of Demetrius, 3Jo 1:12

A. Testimony like Gaius, 3Jo 1:12

B. Walking in truth, 3Jo 1:12

12 It has been borne witness to Demetrius (by) all, and (by) the truth itself; and we ourselves also are bearing witness, and ye know that our witness is true.

**It has been borne witness** is perfect tense in passive voice. This verb means that at least two or three have seen or experienced for themselves the life of this Demetrius, Mt 18:16. This testimony has even a larger scale as it was confirmed by all. Nobody has refuted what has been said concerning this man as the truth itself recalls his good character.

**Demetrius** is the word of emphasis in this sentence. He may be the bearer of this letter to Gaius from Ephesus. Most likely this one lived near to where John was living at that time and was a member of that church Gaius was member.

**We ourselves** also are bearing witness is present tense meaning that John and all those associated with him are on the same page concerning the testimony of Demetrius’ character. The third person personal pronoun with the verb makes it emphatic and translated as “we ourselves.”

**True** is predicate adjective of the verb to be. John’s and his brethren witness are trustworthy.

### 3 John 1:13

John began this epistle with an introduction, then praise for Gaius, but the opposite for Diotrephes. He continued to commend Demetrius for validation of this epistle. Now he gives closing remarks.

V. Conclusion, 3Jo 1:13-14

A. Many things that John will not write, 3Jo 1:13

13 I was having **many things** to be writing, but I am not willing to write to thee (with) ink and pen;

**I was having** is imperfect tense meaning in the past he possessed but is continuously possessing many things.

**Many things**, is the word of emphasis in this sentence. This adjective means many words that John had in mind to share.

**To be writing** is present tense infinitive with the use of purpose.

**To write** is past tense infinitive with the use of completing the verb “am willing.”

**(With) ink and pen.** This is different than what John used in the second epistle, 2Jo 1:12: “*Although I was having **many things** to be writing unto you, I would not (with) paper and ink; but I am hoping to come (unto) you, and to speak mouth (to) mouth, in order that our joy might be full.*” There he used ink and paper, and here he replaced paper with pen. Pen means a writing reed.

### 3 John 1:14

John closes out this epistle the same way as he did in his second epistle, then gives them hope of a personal visit with closing salutations.

V. Conclusion, 3Jo 1:13-14

B. Expectant visit, 3Jo 1:14

C. Closing salutations, 3Jo 1:14

14 but I am hoping to see thee immediately, and we will speak mouth (to) mouth. *May **peace** be* to thee. The friends **are saluting** thee. **Keep saluting** the friends (by) name.

**I am hoping** is present tense meaning at that time John is continuously expecting to visit them immediately.

**To see** is past tense infinitive with the use of completing the verb.

**Mouth (to) mouth** meaning in person. This is also used in 2Jo 1:12: “*Although I was having **many things** to be writing unto you, I would not (with) paper and ink; but I am hoping to come (unto) you, and to speak mouth (to) mouth, in order that our joy might be full.*”

**Peace** is the word of emphasis in this sentence. John used grace, mercy and peace in 2Jo 1:3 as Paul did in his pastoral epistles, 1Ti 1:2 2Ti 1:2 Tit 1:4. Paul used grace and peace in his other epistles, Ro 1:7 1Co 1:3 Ga 1:3 Php 1:2 Col 1:2 1Th 1:1 2Th 1:2 Phm 1:3. Peter used also grace and peace, 1Pe 1:2. John in book of Revelation used grace and peace, Re 1:4. Jude used grace, peace and love, Jude 1:2.

**The friends** are those who are acquainted with Gaius. Jesus even called his followers friends, Joh 15:13,14: “No one is having **greater** love than this, in order that one should lay down His life (for) His friends. **Ye** yourselves are My friends if ye should be practising whatsoever I Myself am commanding you.” Jesus’ close friend was Lazarus, Joh 11:11: “He said **these things**, and (after) this He is saying to them, Lazarus our friend has fallen asleep; but I am going in order that I may awake him.” Abraham was a friend of God, Jas 2:23: “And the scripture **was fulfilled** which is saying, now Abraham believed in God, and it was reckoned to him (for) righteousness, and he was called a friend of God.”

**Are saluting** is present tense meaning these friends are continuously wishing well to Gaius. This verb is the word of emphasis in this sentence.

**Keep saluting** is present tense imperative meaning that Gaius will continuously wish well each friend as each individual separately.